

CHRISTIAN CENTURY

Oh, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.

—Phillips Brooks.

THE CHRISTIAN CENTURY COMPANY
358 Dearborn Street
CHICAGO

WHAT OUR READERS SAY

THE following kind words from our subscribers regarding THE CHRISTIAN CENTURY are gratifying. We could fill a good sized volume with similar expressions received by us in response to our "Open Letter."

It is the paramount purpose of the editors to so improve the paper from week to week, that it shall justly merit the approval and appreciation of those who read it, and prove a power in furthering God's kingdom in the world.

NOT ASHAMED OF IT

I like the missionary fervor, breadth and spirit, and genuineness of faith of THE CHRISTIAN CENTURY. It fulfills the qualification of the Chronicler, viz: Catholicity of spirit with intensity of zeal. After reading THE CENTURY myself I regularly mail it to the ministerial students of the Methodist College in this city. This proves that I am not ashamed of THE CENTURY.

CECIL J. ARMSTRONG, Winchester, Ky.

FILLS AN IMPORTANT PLACE

THE CHRISTIAN CENTURY quite satisfactorily fills an important place in the journalism of the Disciples of Christ. Its well written articles on present day themes, its descriptions of thriving churches, its terse notes of successful evangelism, and ministerial relationships, its up-to-date Sunday School comments, and especially its helpful book reviews and announcements of current religious literature, make it worthy of a place in the home of every intelligent Disciple of Christ. I have ordered ten copies for my "Business Men's" Class in Sunday School.

CHAS. A. LOCKHART, Arrowsmith, Ill.

INTERESTING AND HELPFUL

Your paper is of more interest and help to me than any other paper I have taken in our brotherhood. Its discussions are too intellectual as a rule to be sufficiently popular and helpful to the average church member. Especially in the country I find the people prefer *The Christian Herald* or *Christian Union*, which abound in terse statements of religious happenings the world around, and are profuse in illustrations, literary and picturesque. I prize most highly your Christian spirit in honest discussion of points on which men differ, and your firm stand for the spirit of unity in a brotherhood that pleads for *Christian Union*.

WM. E. ADAMS, Wellsville, N. Y.

OCCUPIES FIRST PLACE

I have been a reader of THE CHRISTIAN CENTURY for ten months. I have greatly enjoyed its visits to my study. I like the sweet spirit manifested in its editorials. The contributed articles are helpful and scholarly. I find myself clipping more extensively from THE CENTURY than from either of the other three church papers which come to my home. I should be pleased to see an increased amount of evangelistic views each week.

C. O. BURTON, Roachdale, Ind.

NOTED A STEADY IMPROVEMENT

I have taken *The Oracle* and CENTURY about seventeen years. There is nothing about it that I do not like. My wife and I both read THE CENTURY and prize it very highly. We have noted its steady improvement during the last two or three years. As you request suggestions for its improvement I offer two, both of them perhaps from a selfish standpoint. First: Being old-time residents of Chicago, a more complete report of the doings of Chicago churches would be interesting to us. Probably it's not the fault of THE CENTURY that these reports are meager, I presume they would be published if furnished. Secondly: A good sermon each week by one of "our preachers" would be appreciated, not only by us, but perhaps by many others who, like us, are debarred from all church privileges.

A. E. ALEXANDER, Manteno, Ill.

EDITORIAL PAGE FAVORITE

I have taken THE CHRISTIAN CENTURY six years. The editorial page is my favorite department. I like McLean's articles, Prominent Churches' series, and the division by states in "From the Field." I would like to see all the short news under the state classification. Also the Bible School and C. E. lessons printed two weeks ahead, more like the *C. E. World* does. I do not like a continued story in a church paper unless four or five pages an issue could be given to it, and thereby avoid such a long-drawn-out, disconnected tale as "The Quiet King." I like the tone of "Events of the Week," "The Visitor," and "Among the New Books." I do not like "The Century Pulpit." A weekly paper I do not consider the place for sermons.

EDWARD EVERETT HOLLINGWORTH, Atlanta, Ga.

TO OUR FRIENDS

The publishers have always been averse to printing the many kind things said concerning THE CHRISTIAN CENTURY, and only do so at this time in appreciation of the hundreds of replies sent in. We appreciate them all. Tell your friends if you think the paper is worthy. That is an appreciation we prize highly. We cannot acknowledge individually your appreciation to us, but we do appreciate your loyalty and support.

THE CHRISTIAN CENTURY CO., CHICAGO

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EVENTS OF THE WEEK

We must educate, or perish. Russia must educate. The shippers, the producers, the railroads,

The School-master.

The laborers, must educate. The churches must educate. Ignorance is the mother of superstition. It enslaves. The light is spreading, and bayonets begin to think. The town council of St. Petersburg is taking the lead in the political education of the masses. In a series of public lectures the nature and the meaning of the new order are being explained. The particular object is to allay class hostility, by showing the benefits accruing to all by the grant of liberties. Moscow and other cities will follow suit. This is the most encouraging word yet from the seat of war. The various conventions of business men that are meeting in our own country are discussing thoughtfully and impartially the proposed legislation regulating transportation. In the school room atmosphere, doubt and suspicion and fiery hatred cannot live.

Mayor Weaver and the reform forces in Philadelphia won. If New York and Philadelphia can be

Philadelphia.

aroused, and the negligent, recalcitrant majority made to assert itself, there is no reason for doubt or discouragement anywhere. Our American municipalities can be redeemed. Instead of furnishing examples of fraud, mendacity, and outrageous villainy, city offices can be filled with men of daring rectitude. After the result was announced in Philadelphia, a crowd of the best people in that city, leaders in church and commercial life, fell into line and marched down Chestnut street singing, "Onward, Christian Soldiers." In Salt Lake, the American party ousted the Mormon octopus. The ballot boxes are being dragged out of the river in New York, and ferreted out of other hiding places so the election returns may be carefully canvassed, and the world may know who was elected mayor. In the immortal words of Uncle Jasper, "The world do move!"

Of prime importance this week have been the elections, occurring in a number of cities and

Righteousness Triumphant.

states, especially those of New York, Philadelphia, Maryland, and Ohio. It is immensely gratifying to record one succession of victories for civic righteousness, with the possible exception of San Francisco, where Schmitz, socialist and union labor, was re-elected mayor. His affiliations are nothing to his discredit, but his former administration has been under ban. The news of the elections has long ago reached our readers, who are no doubt still rejoicing over the fruits thereof. In Ohio, the issue was clear and unmistakable between the breweries and bosses on one side and

decency and righteousness on the other. Secretary Taft did yeoman service there, with his speeches denouncing Cox, the Cincinnati boss, who led the forces of rum and riot. But it must be written down to the credit of the awakened consciences of professed Christians, who for lo, these many years, seem not to have had a civic conscience at all.

Russia is still far away from peace. Red riot is rampant, and troops are in

Tears and Blood.

revolt. The regularly constituted authorities seem to be powerless. An appeal has been made to the President to exercise his friendly offices for the protection of the Jews, who seem to be threatened with extermination, so relentless is the fury of their enemies. Millions of dollars are being raised in this and other lands for their relief. Cronstadt, the strongest fortification in all Russia, and one of the strongest in the world, is a mass of ruins. Thousands have been killed and wounded in St. Petersburg, where rioting and mutinous sailors and soldiers attacked the loyal troops, and indeed, shot and killed promiscuously. What a harvest of blood and tears! Anarchy? To be sure; as always and everywhere, the child of tyranny.

In New York, the conspicuous and attractive figure was that of District Attorney Jerome. The

In the Cities—New York.

Democrats (Tammany) would not nominate him for re-election; the Republican machine would not nominate him; so he nominated himself. Afterwards, the regular Republican nominee had the sense to withdraw, and an effort was made to get Jerome's name on the Republican ticket, but it was unsuccessful. His campaign was that of an independent, and a known friend of law and order, a foe to graft and crime. He won! Tammany had the scare of its life on the head of the ticket. The usual unconscionable fraud was perpetrated; ballot boxes were stuffed, or votes thrown out, as the need and opportunity arose. Voters were impersonated and intimidated. Returns were falsified. On the face of the returns McClellan is elected mayor by a meager plurality of three or four thousand votes. But W. R. Hearst, Municipal Ownership candidate, with barrels of money at his command, will contest the election, and a merry war in the courts is scheduled.

He is a good fighter, who can accept defeat gracefully. This prime proof of

Bitterness of Defeat.

fighting blood Governor Herrick and his boss and brewery friends in Ohio have failed to exhibit. They have snarled and split. The defeat, in their opinion, is the result of a wave of "bigotry and prejudice." They were unhorsed by a crowd

of "fanatics." Such epithets prove the anger of the speakers, and reveal their true spirit. Poor Mr. Herrick breaks out in a veritable Jeremiade: "The greatest danger now confronting the American people is the readiness to desert party principles and follow some individual who claims, sometimes with sincerity, often with hypocrisy, to represent a cause higher than party fealty. This spirit . . . may advance some personal ambitions, but can accomplish no good to society. It offers the most fruitful field to the demagogue." Poor man! This is the way it seems to him, no doubt. But when he is converted, he will correct his dictum. It is too much to expect him and chum Cox to see that Ohio has benefited society incalculably by eliminating them both, through the operation of this very principle of independent citizenship.

The railroad rate question is more agile far than Banquo's ghost. Will congress succeed in laying it?

Railroad Rate War.

Railroad agents swarmed in Washington last week, vainly trying to persuade the delegates to the Hardware convention not to pass resolutions favoring the President's policy of regulation. Attorney General Knox declared in a speech that the conservative railroad sentiment does not endorse the ultra agitation that is going on in favor of the roads. It remains to be seen whether our magnates of finance and railroads are too blind to read the handwriting on the wall. Either reasonable rates, guaranteed by right laws and institutions, or government ownership!—this is the plain and simple alternative. The people have been marvelously patient. Their long suffering and forbearance ought to have led our railroad managers to repentance. Yet they will treasure up for themselves wrath against the day of wrath. These are interesting times, and these are weighty problems; watch congress and the President. Watch the Senate, ancient and honorable body of fossilized courtesy and petrified morals.

Football victims are as numerous as those of the Spanish-American war—

Briefs.

nearly.—It is proposed to erect in Washington a Roosevelt Temple of Peace.—Arctic explorer Nansen has been appointed Norwegian minister to Great Britain.—Revolution in Poland is imminent.—Railroad employees will oppose rate plan, lest if effective it cut down their meager salaries.—The Hardware convention endorsed the President's rate plan cordially.—Twelve Tammany leaders will be indicted.—The President will try to break up the brutal practice of midshipmen fighting.—Ex-Congressman W. D. Owen formerly of Indiana has been indicted for fraud in rubber plantation flotation.

EDITORIAL

THE NEW YORK CONVENTION

The New York convention this week will be a notable one in the annals of Christian union. There is gathering in New York City as we go to press a large group of men representing nearly all the Protestant denominations of America. Their purpose is to discuss ways and means of promoting closer relations between the different churches, especially by the plan of federation. This plan has been worked successfully in a number of leading cities and it has shown that it has great possibilities.

No one supposes that church federation is the final word in the campaign for the union of Christians. It is a step, however, in the right direction. It is the attempt of those who believe in Christian teaching and principle to unite for such ends as reform and the extension of Christian ideas everywhere. It is probable that many experiments will have to be tried before Christian union can be completely realized. The chief factor in that ultimate union will be such a sense of acquaintance and confidence among the different groups of Christian people as shall remove suspicion and promote unity of spirit and action. Federation is an aid in this program, and therefore it is to be warmly commended and promoted by all who work for the larger end.

The Disciples of Christ cannot fail to feel and manifest deep interest in this gathering. Its spirit is admirable, its purposes are lofty. The program of the meeting is inviting. Some of the most representative men of the American churches will be present. We hope to have much to say on the subject of this convention and its results in forthcoming issues.

POLITICAL CHANGES

Among the interesting changes wrought by the outcome of the recent campaign is the retirement of Governor Herrick of Ohio from official leadership in the Republican party in that state. The notable fact in connection with this incident is the almost solitary position of the governor as a defeated candidate, while most of the remaining members of his ticket were elected. This is significant. It follows the precedent of the unexpected election of Governor Folk in Missouri last year and the reform campaign waged by Governor La Follette in Wisconsin.

Governor Herrick defied the temperance sentiment in Ohio and boasted that he would take suggestions from none of the elements endeavoring to secure better moral conditions in that state. He was the willing tool of Saloonkeeper Cox of Cincinnati. It is not certain that this attitude was Governor Herrick's deliberate preference. It seems probable that he thought the power of the Cincinnati boss and the saloons of the state would carry him safely through against any sentiment that the anti-saloon people could muster. Even the day before the election large wagers were made that Governor Herrick would be elected by 40,000 majority. The tremendous defeat which he received is an encouraging comment upon public ability to pronounce judgment in the case of bad political servants.

The incidental result of Governor Her-

rick's defeat is likely to be the lessening of the influence of Senator Foraker of Ohio. This will be an equally happy result. Mr. Foraker has represented the elements of successful political manipulation in Ohio for many years. He and Cox at different ends of the line have worked the spoils system in that state with masterful ability. The retirement of one and the lessening of the other's influence will be among the happy results of the recent campaign.

THE PITTSBURG CAMPAIGN

The news that comes from Pittsburg is full of encouragement and inspiration. It is a marvelous thing to behold forty churches of the Disciples working together as one in a great city campaign. Nothing like this has ever been accomplished by our people hitherto. Not only are the churches in Pittsburg actively enlisted in the effort, but those of the outlying country within reaching distance are actively co-operating in the plan. There is perfect unity and harmony. A large force of preachers has been secured for the work. These include some regular evangelists and many pastors who have been called in to help. The remarkable feature of the Pittsburg campaign is that all of these are working in perfect harmony.

The campaign is managed by a central committee of which Dr. Evans, Robert Latimer and W. R. Warren are the executive members; in fact Mr. Warren is general-in-chief of the forces. The work of this committee has been admirably planned and so far as we are able to observe every one connected with the enterprise is cheerfully performing his part. Thus all precedence and prominence are surrendered to the common good. It is not an effort to hold one or two great meetings with a large number of additions, but rather to hold a great number of meetings simultaneously and thus produce a common impression upon the churches and city of Pittsburg.

That such an impression is being produced there can be no doubt. It is impossible to have a theater holding nearly 3,000 people packed to the roof at three o'clock on Sunday afternoon, and a large church across the street completely filled with an overflow gathering, numbering 1,500, without having the city, even one as large as Pittsburg, profoundly impressed by the fact. This is what is taking place every Sunday afternoon, while 1,200 people are gathering every day at noon for a mid-day service, and forty churches are holding nightly meetings.

We believe that the Pittsburg campaign makes a culminating point in the evangelistic work of the Disciples. It is also the beginning of a new epoch. This meeting will be the model for similar campaigns in the future. It will show the effectiveness of thorough organization and discipline. It will show the superior value of united effort in arousing attention and deepening the spirit of consecration in the churches, over mere increase of numbers. There will be a large number of additions in this campaign, but that will not be the most significant feature of the meetings. That feature will be the new sense of awareness that will come to both the Disciples of Pittsburg and the city as a whole re-

garding the campaign and the success of the Disciples in the higher order of evangelism.

BOYS' AND GIRLS' RALLY DAY

One of the most pathetic incidents in history was the Children's Crusade in the Middle Ages. "Deus vult" was their rallying cry. Thousands and tens of thousands of tender children joined the crusade to restore—not the living Christ, but the sepulchre of the, to them, dead Christ. These enthusiastic misguided children died like dogs and were butchered like sheep in the shambles. While we pity the children, we must commend their enthusiasm. It was worthy a much nobler cause. The rallying cry is one we may well choose for our Boys' and Girls' Rally Day. GOD WILLS IT.

He wills to have our boys and girls enthusiastic over redeeming this land of the free and the home of the brave. In those dark days the keen Saracen and unspeakable Turk were in possession of the Land of the Bible and the Holy Sepulchre. Now the keen secularist and the coarse sectarian are ruthlessly destroying or blindly binding the forces which work for truth and righteousness. We must teach and train the boys and girls to think of America as sacred soil. It is God's country, providentially prepared for mightily advancing the Christianity of Christ.

George Adam Smith in his Historical Geography of the Holy Land graphically described the position of Palestine, Syria, of which Palestine was a part, formed a bridge between the great civilizations of the ancient world. The armies of Egypt and Assyria were compelled to pass back and forth over the sacred soil of the land of Abraham, Isaac and Jacob, David, Isaiah and Hosea.

But America is just as sacred as Palestine and it forms the bridge between Europe and Asia. Our land is the meeting place of all nations. Over a hundred years ago the great Napoleon saw the rising Republic formed out of the original thirteen colonies on the one hand and the despotism of Russia on the other, and said Europe must either be republican or Cossack. Recent events show that Europe is to become more like America and less like Russia.

America's influence is felt in Asia as well as in Europe. Japan's ports were opened by the American Navy. And China's integrity has been maintained by John Hay's diplomacy. Europe and Asia both stretch out their hands toward America.

GOD WILLS that our boys and girls should not only appreciate their home land and its importance, but that they should make sacrifices for America's evangelization and Christianization. The children in the Middle Age Crusade sacrificed their lives in a futile attempt to restore the Holy Sepulchre. Our Heavenly Father wills our boys and girls to present themselves "living sacrifices," which is their reasonable service. To live for our home land and to give liberally to have the gospel preached in its purity and power is far nobler, yea far more heroic, than to die in a fanatic attempt at impossibilities. Let our boys and girls rally to the support of our American Christian Missionary Society in its noble efforts to redeem America for the "Strong Son of God, Immortal Love."

THE INCONSISTENCY OF IT

Rabbi Hirsch of Portland, Ore., in his address upon "The Educational Problem" at the National Woman Suffrage Convention recently held in that city, expressed himself strongly in favor of women having a vote in all public affairs. He said in part:

"It is a strange anomaly in American public life that we have given our schools so largely into the hands of women. They are expected to teach the children history and patriotism, yet are not considered competent to vote. While even in Russia or China a woman can be Empress, and for forty years a woman on the throne of England showed what a Christian woman could do in that exalted station, yet here in America a woman cannot even be a constable.

"We must have women in the schools, and we must have all the children in the schools. Those of us who are not wholly lost to honesty admit that the way men have conducted public affairs needs improvement. Professor Munsterberg admits that we need a leisure class, and the only one in America is the women. Look at what they have done in reforms, and in securing improved legislation in many lines. It is they who propose laws and pass them, and yet we say they are not capable to vote. We must have the term "people" recast in the public mind so as to include woman.

"I appeal for women in the schools. The woman, because she is a woman, is less easily corrupted than the man who has forgotten that he had a mother. If we must disfranchise somebody, it had better be most of the men than the women.

"Every right goes with a duty. Women pay taxes and do public service, and hold up before us the standard of righteousness; and they ought to have a vote."

"ALWAYS ABOUNDING"

That is a significant word in the apostolic admonition, "always." It leaves no gap, no interlude. We are to be "steadfast, immovable, always abounding in the work of the Lord." This admonition comes to-day to very busy people indeed, and since idleness and indolence are incompatible with the Christian profession, we may well believe it was originally addressed to such people. No doubt the first disciples were comparatively as busy as us moderns.

God never requires an impossibility. We are to be engaged in the work of the Lord; not always are we found faithful even thus far, for churches and individuals sometimes neglect it. But more, we are to abound in this work. There is to be a fullness, an effluence, a spontaneous outpouring of energy. Most leaders are happy when they succeed in getting every member of the church enlisted. Indeed, are there many churches where this is the case? What a happy state, if there were no drones, no laggards! Such a vast number of church members seem to have no function save to count one at roll call.

Not enlisted only, but fully enlisted, abundantly engaged in the Lord's work, is the exhortation. Nor is that all. There is in this concise sentence a still higher degree of excellence enjoined; it is "always abounding." According to this, sporadic efforts won't do; spurts of

energy, with the inevitable re-action, will not meet the requirements. A few things well done may not pass muster. And yet is not this the prevailing fashion in His work?

A congregation has erected and dedicated a fine new house of worship, and the pastor writes to the Church Extension secretary that they cannot therefore make any offering on that account this year. Is that "always abounding?" Or because an old debt has been wiped out, the church cannot observe state mission day. Brethren, "be steadfast, immovable, always abounding in the work of the Lord."

There are times when local burdens are heavy; when days for special offerings dawn with bewildering rapidity, and the staunchest are tempted to shirk. Like the soft call of patient love comes the refrain, "always abounding." Or like some cheery friend in counsel, or a vallant leader on the smoking heights, yes, like the Master himself, his arms full of ripe sheaves, smiling and saying, "Always abounding."

After all, what are our vaporous lives? Apart from the passion of some great service, they are not vaporous alone, they are vacuous. The churches need nothing so much as the power of sustained enthusiasm. We must not forget that we are preparing for our first centennial; we are rounding out its last decade, and the last half of that. Do you not hear a voice, tremulous with omnipotent love, saying, "I must work the works of Him that sent me while it is day. The night cometh when no man can work?"

NOTES

Boys' and Girls' Rally Day should be for Home Missions what Children's Day in June is for Foreign Missions, a great festival of privilege.

The receipts of the Foreign Society for the month of October amounted to \$5,582, a gain over the corresponding month, 1904, of \$1,529. This is a good start on the new missionary year which points toward \$300,000 for Foreign Missions by September 30, 1905.

Coming at the Thanksgiving season, the observance of Boys' and Girls' Rally Day affords a fine opportunity for inculcating lessons of patriotism, gratitude, and Christian obligation. No better expression can be given these fine virtues than the free-will offering for the preaching of the gospel in our home land.

INTERESTING FACTS ABOUT THE FOREIGN SOCIETY

Last year the receipts amounted to \$255,922, a gain of \$44,604, or more than 20 per cent. The gain in regular receipts amounted to \$40,253.

Last year the total number of regular offerings was 8,747, an increase over the previous year of 1,619.

Including their Sunday-school offerings last year, three churches gave a thousand dollars or more, as follows: Kansas City (Independence Avenue), Mo., \$1,500; Akron (High Street), O., \$1,200; Allegheny (First), Pa., \$1,135.

The whole amount received by the Foreign Society since its organization in 1875 is \$2,500,073.

The society does work in thirteen different countries. The number of Ameri-

can and English missionaries is 154. The number of native evangelists and helpers is 312, a total working force of 466, a gain of twenty-eight.

Last year the payments of the Foreign Society reached the great sum of \$251,783, or about \$21,000 per month.

The society supports forty colleges and schools with an attendance of 2,388. This is an increase of two schools and 239 in attendance. Seventy of this number are preparing themselves to be preachers of the cross to their own people.

The income of the Foreign Society has been about doubled in the past seven years.

The number of native helpers has been about doubled in five years.

The average annual increase in receipts during the past five years has been over \$15,000, or a total of \$75,906.

The receipts have been more than trebled during the past ten years.

The number of missionaries has been more than doubled in the past ten years.

There are almost five times as many native helpers as ten years ago.

There has been an advance in the receipts every year for thirteen years except one.

There has been an increase in the number of workers every year for twenty-four years.

The number of contributing Sunday-schools has been more than doubled in the past twelve years.

Thirty-three new missionaries have been sent to the field in the past two years.

Last year Ohio gave for Foreign Missions, \$34,379; Indiana, \$26,373; Missouri, \$22,813; Kentucky, \$19,471; Illinois, \$18,583; Kansas, \$11,640; Pennsylvania, \$10,977; New York, \$10,505.

CHRISTUS CONSOLATOR

(Consolation in Christ)

ROSSITER W. RAYMOND

Beside the dead I knelt for prayer

And felt a presence as I prayed;

Lo! it was Jesus standing there.

He smiled, "Be not afraid."

Lord, thou hast conquered death we know;

Restore again to life, I said,

This one who died an hour ago.

He smiled, "She is not dead."

Asleep then, as thyself didst say,

Yet thou canst lift the lids that keep

Her prisoned eyes from ours away.

He smiled, "She doth not sleep."

Nay, then, though haply she do wake

And look upon some fairer dawn,

Restore her to our hearts that ache.

He smiled, "She is not gone."

Alas! too well we know our loss,

Nor hope again our joy to touch,

Until the stream of death we cross.

He smiled, "There is no such."

Yet our beloved seem so far;

The while we yearn to have them near,

Albeit with thee we trust they are.

He smiled, "And I am here."

Dear Lord, how shall we know that they still walk unseen with us and thee, Nor sleep nor wander far away?

He smiled, "Abide in Me."

Copied by D. E. Hughes, Los Angeles, Cal., Sept. 5, 1905.

Boys' and Girls' Rally Day for America

T. J. Legg

True religion and patriotism are inseparable. The divine order was Jerusalem, then Judea, then Samaria, then the uttermost parts of the world, and so now the local church and Sunday School, then the state in which we live, then our great country, then foreign missions. Our boys and girls work hard to build up the home Sunday School, and then forget their own home state, and their own home country, America. But they do well in remembering the boys and girls of foreign lands by giving largely on Children's Day in June. Why not restore the Divine order, and give just as largely for our home state, and our home country, America, on Boys' and Girls' Rally Day? The boys and girls of America, those who have no Christian churches and Sunday Schools to attend, are just as worthy as those in our home towns or in foreign fields. Half of the money raised on Rally

Day is used in the state in which your Sunday School is located, and half of it is used in establishing new Christian Sunday Schools and churches in states where there are few, or no Christian Sunday Schools and churches. This is both religious and patriotic, and I earnestly hope that every Christian Sunday School Superintendent in America will see to it that the boys and girls of his Sunday School shall have the chance to observe the day, and to learn better than ever the lesson of united religion and patriotism. It is the best day in all the year to make a great harvest home festival of music and declamation—in short all that goes to make a fine program of patriotic education and entertainment. The boys and girls are all home from their vaca-

tions. The barns and granaries and larders and clothes presses are filled as never before. God has blessed us, as He has blessed no other nation. Let us gather in the autumn flowers, the sheaves of wheat, the golden corn, the apples and the grapes, and decorate our churches, and give the grandest autumn festival—the greatest Thanksgiving service—the best Boys' and Girls' Rally Day ever held for Home Missions. Write Bro. Benj. L. Smith, Y. M. C. A. Building, Cincinnati, for all programs and supplies furnished free; and then everybody get ready, and let us make Boys' and Girls' Rally Day for American Missions, equal Children's Day for Foreign Missions. That is the best way to double your Sunday School in attendance for the winter, and to help your state work, the American work—the churchless boys and girls of America.

Importance of Rally Day

C. A. Kleeberger

Ohio State Sunday School Evangelist

It is eminently fitting that our children are taught loyalty in our public schools and that the flag of our country is displayed in a conspicuous place. In many of our public schools in Ohio which I have visited I have seen the flag floating in the breeze from some tall pole where it will be seen not only by the scholars but by the passers by. I have also seen it in plain sight suspended in such a way in the hall of the building that each pupil cannot help seeing it as he enters or departs from the building. They are taught to revere it as the best flag of the best country on earth. They grow up with that impression and when the strength of manhood comes they will give it all for the country they love and follow the flag to their death if necessary. If our children were taught to love some other country better than their own we would think the teachers or parents who taught thus were lacking in loyalty to the land that gave them protection. We look for nothing so unnatural as this. We will all fight for home and native land. While we love our own land best and will do most for it, we are not deaf to the cries of distress that come from over the seas or beyond our borders, and we offer the gospel of the helping hand.

In our Sunday school life the unnatural seems to have happened, for we have been teaching the children for years, with increasing zeal, the needs of the souls of men, women, and children beyond the oceans until their young hearts have prompted them to save their pennies until, with great rejoicing, the dollars roll from the boxes, banks, or barrels on Children's day for foreign missions, and the offerings from the children have often nearly reached the amount given by the churches. During much of this time the spiritual needs of our own land have been almost entirely overlooked. This is not the fault of the children, for they would give as freely to the one as to the other if they had the same teaching in each. I repeat what I have said many times that I would not diminish the zeal for world wide evangelism, but I would insist that if missions are to be divided into home and foreign the needs of our home land should be first in this as in other things. This would have been the case if the home field had been placed be-

fore them and had received twenty years of wise teaching before the needs of the foreign field had been urged or even if both had begun at the same time, with the natural balance in favor of the native land. Because Children's day has received nearly the entire attention of the schools for the year in birthday offerings and enthusiasm for the success of the day when it should come, a generation of givers has grown up and their zeal has been imparted to the young. Boys' and Girls' Rally day is comparatively a new thing and the churches and schools have not yet learned its importance. It is growing and will some day perhaps take its proper place in the attention of those who plan for the young.

Many excuses are given by the workers in my own state for not observing the

day, such as "Too many offerings," "Too near Christmas," "Too late for a rally day"; but I guess the real reason may be a lack of interest in the work itself. The day is a little unfortunately located on the calendar, but the right kind of work and the same interest will bring results equal to the other day we love so much. While superintendent of the Painesville school I made the Sunday before Thanksgiving the greatest day in the year. We did not allow Christmas or anything else to interfere with its success and but few schools had a better Christmas entertainment. Boys' and Girls' Rally day was a great factor in the permanent building up of the school from a small one to the largest in the county. At the same time we gave instruction in the work of saving America for Christ. Let us this year not neglect our own Jerusalem and the uttermost parts of the earth will feel the results.

The Fifth Gospel

ROBERT M. HOPKINS

Has your Bible School ever devoted a session to the careful study of the fifth Gospel? Most schools have not, because they lack the facilities with which to conduct such a study. It is safe to say that not ten per cent of the Bible schools among the Disciples of Christ have a wall map of the land of Palestine.

Consequently the American Christian Missionary Society entered upon a two-fold missionary campaign when they offered an accurate wall map of Palestine, nicely mounted, durable, easily read, to every Bible School that would promise to observe Boys' and Girls' Rally Day for America for five years. Any school in the brotherhood can meet this condition, and any superintendent among us with the aid of this map can conduct a profitable half hour's study of the fifth Gospel. The scholars can understand the other four Gospels only when the geography of the land is made clear. By all means take advantage of this generous offer and secure a map of Palestine without delay.

Why should not every Bible School observe Rally Day this fall, for five years, yes so long as it is a Bible School? It is a call from the home land and from the

Master as well. It writes patriotism and consecration and no nobler chords can be struck in the hearts of young America. To bring our own land nearer the Savior, to send out a plea for the union of Christ's people—surely it is for this purpose that we should labor and no more potent influence can be brought to bear upon its accomplishment than to teach it in our Bible Schools on Rally Day. Let the exercises be carried on intelligently however, well or poorly prepared, the speakers and singers may be; and let the offering be made only when the givers understand why they bring their gifts and for what purpose they will be used. Bible School workers, awake to your opportunities and responsibilities! Let no one fail to do his share in bringing Rally Day before every school among us.

Louisville, Ky.

The Home Board asks our schools to contribute not less than \$15,000 to its funds this year. This is not a large sum for our 8,000 schools, and we shall be glad to know that more than the amount is received. Let every school do its part.

Rally Day a Means of Education

Orilas G. White

We have many special days in the Sunday School and one of the most important to my mind, from the standpoint of the real idea of the Sunday School, is "Boys' and Girls' Rally Day for America." This day, if properly observed, is important for two reasons: Important because of the Sunday School idea, the child for Christ, and secondly, because it emphasizes to the young mind and heart the home land also for Christ.

The Home Society has properly named the day "Boys' and Girls' Rally Day." Because neither infancy nor adolescence should have a part in the observance of the day. The first stage of the adolescence may be used to some advantage, but not the "big boy" nor the "big girl" who has reached the awkward age, "the big feet and big hand stage" Prof. St. John calls it.

You have not been able to get the "big boy" nor the "big girl" to take part from desire in your special Sunday School days. The "big girl" will be persuaded

and the "big boy" may be coaxed, by the right person, but they do not seek parts in such exercises.

On the other hand the infant has been used only when especially forward, and then to the detriment of the faculties of the growing brain. Infant prodigies are not the star performers when they reach boyhood and girlhood usually. Memory should not be called upon to store away pieces until seven, and then only simple verses. But at nine when memory has fully developed and is at its best, the child may memorize any material, even if not understood.

Boys' and Girls' Rally Day, rightly observed, is an exercise by the boys and girls from the seventh birthday to the thirteenth birthday.

The simple recitations are given to the children from seven to nine, the dialogues, drills, and other exercises by the

boys and girls from nine to thirteen, provided all take parts willingly. The entertainment is given mainly by the junior grade, and should be under the directory of one who understands the junior age.

This age is one of self development. From the seventh to thirteenth birthday is the age of self. The Sunday School aids in the development of self, and should aim to develop especially the religious activities. The Boys' and Girls' Rally Day exercises are a splendid opportunity to that end. The day is very important to the school that is trying to follow up the Sunday School idea, the child and his full powers for Christ. Then coupled with the idea of self development for Christ, and kindred in nature, is the development of the idea, Christ for the home land, and the home land for Christ. Properly observed the rally day may be used to develop in the growing mind and the awakening soul these two great ideas: My own best trained self for Christ, and Christ for my own, my native land.

Interchurch Conference on Federation

The interchurch conference on federation is to be held this week in Carnegie hall, New York. This will undoubtedly be the greatest religious conference ever held in the world and will be unique in that twenty-four Protestant evangelical religious denominations embracing 18,000,000 communicants will be represented. It is expected five hundred delegates will be in attendance.

The plan of holding such a conference has not been originated by any religious denomination as such, but was suggested to the various denominations by an interdenominational body, the National Federation of Churches and Christian organizations. The National federation appointed by resolution a committee of correspondence "to act in behalf of the federation in requesting the highest ecclesiastical or advisory boards of the evangelical denominations in our country to appoint representative delegates to a conference to be held in the autumn of 1905." In response to this "Call," twenty-four denominations have signified their intention of sending delegates to represent them. While conventions of a somewhat similar nature have been held in former years, none has been so widely interdenominational.

It is expected that President Roosevelt who is in sympathy with the purpose of the conference, will preside at one of the sessions. Addresses will be delivered by Associate Justice David J. Brewer, Associate Justice John M. Harlan, Judge Peter S. Grosscup of Chicago, Senator Albert J. Beveridge, Congressman Avery K. Porter, Gov. Higgins will preside at one of the sessions and Mayor McClellan will deliver an address of welcome. A number of prominent college presidents, university professors, editors and the leading clergymen of the twenty-four denominations represented will participate.

The purpose of the conference can better be judged by the following subjects which will be topics of discussion: "A United Church and Religious Education," "A United Church and Social Order," "A United Church and Home and Foreign Missions," "A United Church and the Fellowship of Faith," "A United Church of Evangelization," "A United Church and the National Life," "A United

Church and Christian Progress," "Present Practical Workings of Federation," "The Essential Unity of the Churches," "The Kingdom of God, the Transcendent Aim of a United Church." The following delegates: Rev. Edward Scribner Ames, Ph.D., Pastor of Hyde Park Church, Chicago; Rev. Levi G. Batman, Pastor of First Christian Church, Philadelphia; Rev. Minor Lee Bates, Pastor of First Church of Christ, East Orange, N. J.; Rev. S. H. Bartlett, Cleveland, Ohio; Rev. Hill McClelland Bell, LL.D., President of Drake University, Des Moines, Iowa; Mr. Robert Christie, New York, N. Y.; Rev. Thomas E. Cramblet, President of Bethany College, Bethany, W. Va.; Rev. B. S. Ferral, Pastor of Jefferson Street Church, Buffalo, N. Y.; Rev. J. H. Garrison, LL.D., Editor of "Christian Evangelist," Rev. J. H. Goldner, Pastor of Euclid Avenue Church, Cleveland; Rev. M. E. Harlan, Pastor of First Church, Brooklyn; Rev. S. H. Hunt, Springfield, Mass.; Rev. H. C. Kendrick, Pastor of First Church, Hagerstown, Md.; Rev. Wm. Ross Lloyd, Pastor of First Church, Bloomington, Ill.; Rev. James P. Lichtenberger, Pastor of Lenox Avenue Union Church, New York; Rev. J. Lynn, Central Christian Church, Warren, ing well-known ministers and prominent men of our own church have been selected Ohio; Rev. L. J. Marshall, Pastor of First Church, Independence, Mo.; Rev. R. H. Miller, Pastor of Richmond Avenue Church, Buffalo, N. Y.; Rev. R. Moffet, Cleveland, Ohio; President W. T. Moore, Christian College, Columbia, Mo.; Hon. Willard H. Olmstead, New York, N. Y.; Rev. Phil. A. Parsons, Pastor of Christian Church, Plainfield, N. J.; Rev. Allan B. Philpott, D.D., Pastor of Central Church, Indianapolis; Rev. Frederick D. Power, LL.D., Pastor of Vermont Avenue Church, Washington, D. C.; Rev. G. A. Reinl, Pastor of Christian Church, Springfield, Mass.; Rev. C. C. Rowlinson, President of Hiram College, Hiram, Ohio; Hon. Charles J. Scofield, LL.D., Carthage, Ill.; Rev. I. J. Spencer, LL.D. Pastor of Central Church, Lexington, Ky.; Mr. R. E. Steed, Norfolk, Va.; Rev. E. Jay Tedgarden, Pastor of The Church, Danbury, Conn.; Rev. C. L. Thurgood, Pastor Central Church, Pittsburg, Pa.; Rev. Geo. B.

Townsend, Pastor of First Church, Troy, N. Y.; Rev. B. B. Tyler, D.D., Pastor First Church, Denver, Col.; Rev. J. M. Van Horn, LL.D., Pastor First Church, Worcester, Mass.; Rev. A. L. Ward, Roxbury, Boston, Mass.; Rev. Herbert L. Willett, Chicago; Rev. W. J. Wright, Superintendent Standing Committee on Evangelism, Cincinnati; Rev. C. A.

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NATIONAL DAY IN THE SUNDAY SCHOOL

HERBERT H. MONINGER

It certainly must be the decision of every minister that the Bible school should have a special day every year on which the thought and the offering should go to spread the Gospel in our saloon-cursed nation. The Gospel that cleanses the cities; the Gospel that purifies politics; the Gospel that makes better homes; the Gospel that secures better industrial conditions, is the Gospel that we teach in the Bible school. Why should there not be one day when these schools of our brotherhood can have the opportunity to give toward the spreading of this Gospel in America?

Therefore, every school should observe Boys' and Girls' Rally Day for America, for the following reasons:

1. The Bible school field of service is world-wide, hence must take in America.
2. Our schools are training for good citizenship, and should give toward the same end.
3. The Bible school scholars should be trained to give for American Missions. We cannot begin too soon.
4. The Bible school is the greatest organized force within the church. Turn it against the evils of America.
5. A day for American missions in our schools is an unlimited means of disseminating missionary intelligence.
6. The great purpose of the Bible school is to win souls to Christ and train them in Christ. To this end it should enter every door of opportunity.
7. The American Christian Missionary Society needs our money; our schools need the resulting benefits of giving.

Seeking a New Religion

William Remfry Hunt

China and Japan are seeking a new religion. This is no idle dream. We are living in an epoch-making time in the Far East. The periods of indifference, hostility and examination have been true to the philosophy of history. The present unrest and honesty of search is unique. Thoughtful men in China and Japan are recognizing that agnosticism is empty. Japanese leaders are finding out that irreligion leads to moral degeneracy. The native newspapers are calling for a new regime. Some advocate eclecticism and would manufacture a new religion, even if it was an infringement on patents held in Germany. Social changes, material civilization and the forcing of these Eastlands into the arena of international relationships have all combined to create a desire for a representative religion.

The Russo-Greek mission in Japan has made remarkable progress. This mission

commenced at Hakodake in 1861. The suspicions that have arisen against Russian influence in extending its holy national church bars the way to its general acceptance. Roman missions date from 1597, when the "twenty-six martyrs of Japan" were crucified. Bitter persecutions have caused the Romanists to compromise somewhat with the Japanese. But neither of these faiths have met the needs and aspirations of either China or Japan. The governments have sent out all over the western world a sort of spiritual bloodhounds to scent out the tenets and report on the actualities of Christianity. Wooed by the light and liberties of the religion of Jesus, they are, nevertheless, staggered at the broken and discordant elements in its ranks.

The action of some of the strongest

young men, who represent our colleges and universities, rather than any section of the church, and who are speaking to the resolution to give China and Japan and Korea the basic principles of the faith in Jesus Christ, the son of the living God, is one of the richest promises for the redemption of these far eastern lands. Robert Speer, John A. Mott, Luther D. Wishard, Professor Paul and others have been great in conspicuous generalship in the work of recommending Christ, in all the glory and grandeur of his leadership, to these waiting, restless and enslaved millions.

Have we no representative young men, giants in the truth, that we can send to Japan, China and Korea, even for a season, to hold lectureships in all the leading cities among the rapidly increasing colleges and universities that are filled with new and fortunate material? Let us do something worthy of this supreme and passing opportunity.

Jesus, Forever the Same

Anna D. Bradley

In reading Luke's account of the ascension of our Lord, and of the promise of the heavenly messenger that He should return to us, there is much strength and comfort to be derived from the choice of words selected by the ministers of our Master.

The angel did not say "The Christ shall return," that would have been a precious promise; not alone to those lonely disciples, but to us who are living to-day. It would have meant very much to have been assured that "The Christ" would return.

But the angelic promise was, "This same Christ shall return."

If it had been only the Christ, the anointed of God, who was to come again, how could trembling souls like yours and mine know what preparation it would be best to make that we might meet him in a manner acceptable. The Christ who had journeyed with men and had proven Himself the Friend of sinners, might be a very different Christ from the Christ who would come to rule and reign.

Who knows? Mayhap our loving Savior, remembering what doubting, timorous mortals we are; knowing we would see and fear evil where none existed, and that we would erect a mountain of certainty from a tiny mole hill of possibility—in brief, knowing us as we really are, perhaps our dear Lord whispered to those servants so eager to do His bidding, the very language in which He would have them clothe for us His message of comfort.

The same Christ!

Death could have no power to change Him. The Christ who is to come again—to come in triumph and in glory—will be the very same Christ with whom the humble carpenters of Galilee so long and so harmoniously labored. It will be the helping Christ, the miracle working Christ; the tender, merciful-forgiving Christ; the sympathizing Christ, the same, always the same.

This Christ who is to come again, who is to come to you and me if we faithfully watch for His coming—will be no mighty stranger whose august presence will awe or terrify us. It will be that

same Christ whom, to-day, we love and trust and serve. It will be the self-forgiving Christ; the helping Christ; the healing, saving Christ who must win the love of all who know Him since He, Himself, is love and only love.

Some day—Oh, never forget this, dear brother, sister, when your heart is weary or your way seems dreary—you and I will meet and greet the Christ of Galilee. Some day the feet that trod the waters will keep pace with yours and mine as he walks beside us to unfold the wonders of the way to us. Some day those wonder-working hands, whose touch could transform the meagre loaves into stimulant food for the multitude, will rest in benediction upon feeble, blundering lives like yours and mine, causing them to appear fruitful and beautiful, because they have felt the touch of the Hand divine.

Some day the voice that calmed the troubled waters will whisper of everlasting peace to us, and the restless, angry waves that continually sweep over our souls to-day will hear and shrink forever in oblivion.

Thank God it is to be our "same Christ" who is to come again. The gracious Christ, the loving, living, forgiving Christ, the—what? Did we hear aright? Yes, shrink from remembering it so we may, it still is true that the same sin-hating Christ will surely come again.

Are you and I and all who are dear to us, fully prepared for the coming of such a Christ as this?

Another priceless lesson is that this same Christ who will surely come again has not gone very far from us. The pen inspired tells us that "a cloud received Him out of sight." Out of sight of our earthly vision that fails to pierce the misty vapor to behold the beauty that lies beyond, but never far away.

The strength and courage that He gave His followers nineteen hundred years ago, He still will give to you and me because He is so very near us, and because always and always He is the very same Christ.

To-day if you and I will come together

to ask any thing of our Father, we will not be alone. The same Christ who walked among the weary men and women of the long ago and who gladly taught wherever a listening ear could be found, will surely be in our midst, not only mingling his intercession with ours, but winning for us the answer to our prayers, because "All power has been given unto Him," and because "He is not far from every one of us," and because "This same Christ," having loved us once, will love us unto the end."

Most of us know of some saint whose natural eye has grown very weak, but whose spiritual eye has grown so strong they almost pierce the thin cloud that rests between the two great worlds, and the Christ who, to us, may mean very little, is very real to them.

Some of us know dying eyes that could detect nothing tangible in the dense darkness that was fast enveloping the familiar things of earth, but grew luminous with joy because of what was so plain to them, yet was hidden from our loving, watching eyes though we strove so earnestly to penetrate the cloud which veiled the mysteries which lay beyond.

Thank God that one day you and I will meet the same dear Christ, whom not having seen, we love. "The same thorn-pierced brow will bend above us. The same nail-pierced hand will clasp our own; the same forgiving voice will whisper in our ear—'Lo, it is I; be not afraid, I am thy shield and thy exceeding Great Reward.'"

BIRTHDAY MISSIONARY BOX.

The Foreign Society is soon to issue a new and attractive Birthday Box for the children in the Sunday Schools to gather offerings to go toward the Children's Day offering, the first Sunday in June. These boxes collected about \$10,000 for Heathen Missions last year. The society has used the Birthday Box for many years. It has been a source of great blessing to the cause. What nobler thing could be done on one's birthday than to make a thank offering to God for the saving of the world.

To the Business Men of Our Churches

AN OPEN LETTER:

Dear Brethren: As you are aware, no doubt, an effort is being made to enlist the men of our churches, and especially those men of affairs usually classed as business men, in the more active service of the church, both in their local congregations and more particularly in the general enterprises of the church. You will recall that at our National Convention in St. Louis in 1904, an organization of business men was formed, to be known as the Business Men's Association of the Christian Church. This new organization has for its object the enlistment of the business men of our churches in more active Christian work, both for their own spiritual welfare and that of the cause they represent; to secure their attendance at our religious conventions and their participation in its business, and thus to harness a mighty unused force among us for the better support of our missionary, educational, and benevolent enterprises.

The plan was to have local leagues, or chapters, formed in all our churches to co-operate with the national organization. Because of the inability of our corresponding secretary to give as much time to this work as he had hoped to do the association did not accomplish, during the past year, as much in the way of increasing its membership and perfecting its organization, as it would otherwise have done; but many local chapters have been formed and are at work in their respective congregations. We hope every church among us will form such a league of its business men.

It is believed, now, however, that the

time has come when our organization must furnish proof of what it can do for the advancement of our cause. The National Convention in San Francisco decided, on the recommendation of our Centennial Committee, to put a first-class man in the field to stimulate liberality toward all our general enterprises and to solicit special gifts and bequests for the same, in view of our approaching Centennial celebration in 1909. It was also recommended that our Business Men's Association take it as their special duty to provide the necessary funds for the support of such a man and the necessary expenses for carrying on this work. It is estimated that not less than \$5,000 per year will be necessary to prosecute this work with vigor. We understand that the committee has already selected one of our best men to undertake this work and it only remains for us to guarantee his support for the work to begin at once.

At a recent meeting of the executive committee of the Business Men's Association held in the city of St. Louis, it was decided to undertake the raising of \$5,000 at once in reliable pledges to be paid during the year as needed, for the support of this work. It is by no means the thought of the executive committee of the Business Men's Association that the sum mentioned should limit the contributions of our business men toward our Centennial offering. On the contrary, it is believed that five or six of

our cities might readily guarantee this amount and that other offerings might be made either directly, or through this committee, to any one of our colleges, missionary organizations, or benevolent enterprises, in harmony with the recommendations of our Centennial committee. By the personal solicitation of the president of the Business Men's Association, including his own contribution, \$1,100 has already been pledged by the brethren in St. Louis. This amount will no doubt be increased, and other cities will, we are sure, manifest equal zeal in behalf of this effort to worthily celebrate our Centennial anniversary.

While the officers of the society will make what personal solicitations they can, it is impossible for them to reach all the liberal-hearted enterprising brethren in our brotherhood who will wish fellowship with us in this good work, and we hereby solicit their pledges, first toward the completion of this \$5,000 fund, and then in larger gifts, through the agent which is to be put in the field, to any and all of our general interests. We would call upon the business men everywhere in all our churches to rally to the support of their local minister, to heed the calls of our missionary societies, our colleges, and our benevolent institutions, and to make such offerings for their support as will furnish to the world an exhibition of how much we believe in the principles of that great reformation whose Centennial we are seeking to celebrate.

J. H. Allen, President.
W. Daviess Pittman, Cor. Sec.
Sidney H. Thomson, Treasurer.

What Kentucky Workers Are Doing

H. W. Elliott

Pike county had the services of Dr. J. P. Miller during the entire month. He preached 41 sermons and added 10. A new congregation was organized.

T. S. Buckingham had the assistance of R. B. Neal at Edmonton, the county seat of Metcalfe county, in a meeting. A congregation with one dozen members was organized and five added afterwards. Bro. Neal rendered most efficient and satisfactory service.

Bro. Buckingham is to dedicate a house built largely by him in Cumberland county, at Kettle.

Oliver McCully has been all the month at Berea. Two added and work about as usual.

Wm. Stanley has been helped very efficiently by W. G. Walker in a meeting with the Campbellsville church. 16 added, making 29 during Bro. Stanley's work this year. Outlook good for continued growth.

H. L. Morgan preached 25 sermons during fourteen days and baptized 15. He is reappointed District Evangelist for Second District in the London territory.

E. T. Hays reports fine attendance at Wellsburg, especially mentions the large number of boys. He thinks that the board ought to give more money to Wellsburg than was given during this year.

L. N. Early has held a meeting at Chat-ham. Six additions and a general increase in interest and activity.

Latonia is full of hope and energy. Two additions. H. C. Runyon called most enthusiastically for his fifth year. Outlook the best.

D. C. McCallums work at Irvine goes on well. No special incident during the month.

Three baptism at regular services at Beattyville. Golden offering to be taken in a short time to be used to reduce Church Extension debt. Board's continued help needed very much.

Dr. M. G. Buckner helped in a meeting at Erlanger. Fourteen baptized and two other additions. His work much enjoyed. Church wants to employ Bro. L. B. Haskins to preach all the time during 1906, and Board asked to increase appropriation.

S. J. Short is forging ahead in Big Sandy Valley. Each county is to be organized and better methods are to be used in the work.

Thirteen added is only a part of the story of W. L. Lacy's labors in Morgan and Wolfe counties.

G. W. Adkins did some fine work in Carter and Greenup counties, as proven by the fact that 24 were added, 14 by baptism.

W. J. Dodge reports four sermons at Jackson and \$222.50 raised for house of worship.

Wren. J. Grinstead reports one baptism at Jellico. Contract let for house of worship. Hope to have it ready for use early in new year. Help needed. People willing to do all within their power.

H. W. Elliott was at work all the month—at home and abroad. Over 2,000 pieces of mail have left his desk. He

has traveled about 1,000 miles and has sought in every way known to him to stimulate larger interest in the work. Assurances have come from many sources of continued help. Some promises have been made to increase the support given in the past.

First Fruits of Annual Offering.—Winchester is the first church to take offering—as far as heard from. Fourth Sunday in October was used as the date. \$240 raised that day, with more in sight—twenty per cent increase over last year's offering.

Lancaster Hopes to Have a Special Missionary.—This means that F. M. Tinder and the Lancaster church are striving to pay twice as much as they gave last year. This is the only congregation asked for as much as \$100, that has agreed to try to double apportionment of last year. We hope that others will be heard from along this line at an early date.

Increase Promised by a Good Per Cent.—This is the specially hopeful indication of the situation. While they have not agreed to double the apportionment they have promised to make earnest efforts to make the offering larger.

Some Are Determined to Attend to the Matter in November.—This is true of nearly all who have given any indications of their plans; but those referred to are some who raised apportionment just a very short time before the state convention. They want to be in line—to attend to the matter at the right time. One church that has been probably giving their attention to this

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Among the New Books

Stories of Great Musicians. By Katherine Lois Scobey and Olive Brown Horne. New York. American Book Co. 1905. Pp. 189. Price, 40c.

An adaptation of the fairy stories of Grimm and Anderson for little children.

The Fairy Reader. By James Baldwin. New York. American Book Company. 1905. Pp. 190. Price, 35c.

This is one of the series of eclectic readings for schools. It deals with ten of the great masters of music. These are Bach, Handel, Mozart, Haydn, Beethoven, Mendelssohn, Chopin, Schumann, Schubert and Wagner. The illustrations include portraits and scenes from the lives of the musicians or from their works. The book is well calculated to hold the attention of youthful readers.

Essentials in American History. By Albert Bushnell Hart, LL.D. New York: American Book Company. 1905. Pp. 583. Price \$1.50.

This is one of a series of text books on essentials in history. The author is professor of history in Harvard University. The work covers important phases of the American Republic from its beginnings to the present time. It has the value of compact statement of essential facts of history. The illustrations are numerous and many of them are reproductions of quaint prints that appeared in contemporary journals.

Village Life in Palestine. By Rev. G. Robinson Lees, New York. Longmans, Green & Co. 1905. Pp. 232. Illustrated. Price, 90c, net.

Mr. Lees is an English clergyman who has served as a missionary in Syria and is well acquainted with the manners and customs of the people there. His biblical information is not always accurate, but his knowledge of the land and its inhabitants is first-hand and helpful to Bible readers. The book is a description of the life, manners, customs, superstitions and characteristics of the peasants of the Holy Land with reference to the Bible. It is embellished with a large number of illustrations from photographs and is supplied with a biblical index.

Thoughts of Thirty Years, by Frederick D. Power. Boston, United Society of Christian Endeavor. 1905. Pp. 199. Price, \$1.

Dr. Power has been the pastor of the Vermont Avenue church, Washington, D. C., since 1875. On the thirtieth anniversary of his pastorate, the young people's society of his church have issued this handsome little volume containing extracts from his writings. The charm of the book lies in the fact that it touches a wide variety of subjects in brief paragraphs wisely selected from the voluminous writings of a very busy man. The subjects under which these extracts are classified include the Ministry, Devotional, Woman, Christian Doctrine, Christian Union, Missions, Temperance, and portions of his letters of travel in foreign countries and of his sketches of Pendleton, Garfield and other lives. One of the most beautiful of these sketches is that of his own brother, whom he speaks

of as the Country Doctor. Those of us who know, admire and love Dr. Power are grateful that some gleanings from his writings, most of which have been of a journalistic and, therefore, perishable character, have been gathered into this interesting souvenir. The book is embellished with portraits and cuts of the church, and has an introduction by President Francis E. Clarke of the Y. P. S. C. E.

CURRENT MAGAZINES

Service is, as usual, supplied with excellent reading. "The Gospel Settlement," by Mrs. Bishop, "The Trials of a Policeman," by Chief Collins of Chicago, "A Mormon Courtship," by Henry F. Cope, and other interesting materials of a literary and religious character are included.

McClure's Magazine surprises one by failing to have a single line of writing from Ida M. Tarbell. One wonders what the country is coming to. Rudyard Kipling has a story called "With the Night Mail;" Ray Stannard Baker discusses "The Railroad Rate;" Florence Wilkinson has a poem entitled "The Fugitive."

The Reader Magazine opens with an article by Francis Benson on the political problems of some of the leading cities. An illuminated poem by James Whitcomb Riley on "Thanksgiving;" a review of current stage themes, Prof. Howe's "The Reader's Study," book reviews and stories complete the number.

The Century for November contains an illustrated article entitled "A Great Discovery in Egypt; The Tomb of the Parents of Tili," by Henry Culpsey Green. Miss Katherine A. Carl contributes a further chapter in her studies of the Empress Dowager of China. "Historical Palaces of Paris" is the subject of a handsomely illustrated article by Camille Gronkowski, Ralph D. Payne writes on "The Spirit of School and College Sport," with copious illustrations from the athletic fields of the leading educational institutions; Jack London has a story entitled "All Gold Canyon."

The Atlantic Monthly is especially rich this month in literary materials. It contains an essay, "The Commercialism of Literature," by Henry Holt, which is an interesting presentation of the facts regarding the relations of publishers and writers. Lucy M. Salmon discusses recent progress in the study of domestic service. Fred W. Coburn writes of telephone development in the United States. William H. Allen deals caustically with the method of manufacturing statistics from the standpoint of a census taker. An admirable review of recent books on science is given by E. F. Brewster.

The World To-day opens with a full-page portrait of Charles E. Hughes of the New York Legislative Committee of New York; some portraits of George Ade, Dr. McArthur of New York, Dr. Pearsons and Director Stagg of the University of Chicago athletic department are shown. A beautifully illustrated article "The Glory of All Lands," by Louis Gaston Leary shows interesting features of

Palestine. Men and Women of the Month includes sketches of Charles E. Hughes, W. W. Thomas, United States Minister to Norway and Sweden, George W. Perkins, vice-president of the New York Life, and Mrs. W. P. Fleming, astronomer at Harvard University. Edgar B. Tolman discusses Chicago's traction question, one of the most important issues before the people of this city. "The Salmon Fisheries of the Northwest" is the title of an illustrated article by Walter W. Fawcett. The editor writes on the reform of athletics in the central west. The regular departments of book reviews and current events are full of interest.

FROM OR ABOUT BOOKS

"This, then, is the value of the Bible stories for the child: that they give a religious meaning to all the experiences of his early life, and furnish the bond of unity, the centralizing focus of all the processes, intellectual, moral and spiritual, of his maturing years. 'No other book finds me as the Bible does,' said Coleridge, and this is superlatively true of the child of any age. The Bible stories find him as no other stories do. The Old Testament made the Hebrews a peculiar people, by developing in them a unique God consciousness. It will do the same for the people of the United States when it is freed from overloading convention, and unintelligent interpretation. It will do this for our children, if we give it to them as it is. And what better can we ask for them than an abiding consciousness of the presence of God."—Louise Seymour Houghton, "Telling Bible Stories." Pp. 286. (Scribner's.)

FROM TEXAS

Some Coffee Facts From the Lone Star State.

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum Food Coffee, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small delicate woman, to nurse a bouncing healthy baby 14 months.

"I have since continued the use of Postum, for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off the old kind of coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact, the entire family, from the latest arrival (a 2-year-old who always calls for his 'potie' first thing in the morning) up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

Home and Children

OPEN YOUR HEART

EDWARD EVERETT HALE

Open the door of your heart, my lad,
To the angels of love and truth;
When the world is full of unnumbered joys
In the beautiful dawn of youth,
Casting aside all things that mar,
Saying to wrong, "Depart!"
To the voices of hope that are calling you
Open the door of your heart.

Open the door of your heart, my lass,
To the things that shall abide;
To the holy thoughts that lift your soul
Like the stars at eventide.
All of the fadeless flowers that bloom
In the realms of song and art
Are yours, if you'll only give them room,
Open the door of your heart.

WHAT ROBERT'S EARS TOLD HIM

Robert has inflamed eyes; and, because he had tried to use his eyes too much, and made them worse, a soft, cool bandage had been tied over them.

He sat on the couch in the sitting room looking fretful and discontented, and Aunt Rhoda sat near the open window, that sunny morning, with her mending.

"I don't see what I can do to amuse me, Aunt Rhoda," he complained, "without any eyes."

"Let's see what two ears can do for you," suggested Aunt Rhoda cheerily.

"Listen, and tell me the sounds you hear," continued Aunt Rhoda, "and tell me the stories they tell you of what is going on."

"I hear Spot barking," answered Robert promptly, as if that were the end of it, not seeming very much interested.

"Can't you tell anything from the way he barks?" asked the auntie, looking across the lawn at the neighbor's dog barking at the gate.

Robert brightened a little. "It might be a tramp," he suggested.

"No, guess again," said Aunt Rhoda.

"Listen!" Robert listened, and heard what he had not noticed before, the ding-dong-ding, ding-dong-ding, of the scissors-grinder's cart.

Then it grew interesting. There came a patter of tiny hoofs over the asphalt pavement, and he knew it was the Moreland Shetland. Then big, heavy hoofs, and slow. He wondered what kind of a wagon it was until he heard the clink of the ice tongs, and then he knew. The wagon stopped in front of the house, and the big blocks of ice tumbled about, the ice-pick went chip, chip, and the ice-man shuffled around to the back door with the day's supply.

"There's the electric car going around the corner of Perkins street, auntie," said Robert. "Hear it sing?"

Some one was beating rugs in the next garden; a parrot out on a side porch squawked "Bad boy, bad boy;" a boat whistled in the river; and Robert began to count the different sounds.

"I know who is coming now, auntie—the postman!" Through the open windows had come the sound of two quick knocks at the house next door.

Robert felt his way to the door and took the magazine the postman handed

him; but he didn't mind if he couldn't see the pictures, for he was seeing other pictures through his ears.

All at once he heard the twittering and calling of birds in the trees. As he listened it seemed as if the birds in all the trees in the neighborhood were talking to each other. They had been talking all the morning, and he had not heard them until now. Aunt Rhoda told him a good deal about birds that he had never known before.

His face was smiling and happy now, and he no longer fretted.

"I suppose this is the way blind people do," he said.

In a moment he told Aunt Rhoda he knew what time it was without using his eyes, and she had three guesses before she came to the right one. He heard the boys shouting several yards away in the school grounds, and he knew it was the time for their morning recess.

Suddenly Robert sat up straight and alert, and wrinkled his face in a funny way.

"Auntie, my nose is telling me something, too," he cried. "Jennie is making cakes!"

And off he scampered.—Grace Willis.

THE LIGHT OF THE WORLD

When you go to bed at night and mother has tucked you in and kissed you good-night, she turns out the light and it is all dark. It seems very dark at first, doesn't it? You wish she would leave the light, and once you asked her to leave it "just this once." But she said "no," and gave you another kiss. You knew she was there though you couldn't see her, and you were not a bit afraid.

But suppose you couldn't see in the day time and the whole world was dark to you like night. That is the way it would be if you were blind. You could not see the lovely flowers, or the sunshine, or the animals, or even father and mother. You could only tell what things were like by feeling of them with your hands.

Jesus knew how sad it was for people to be blind and not see God's lovely world or the bright sunshine that gives us light, and He was so sorry for them He healed the eyes of all the blind people. He found so that they could see. That made them very happy and they thanked and praised Jesus for taking away the darkness from them.

But Jesus knew there was a darkness that was worse than not being able to see. It is the darkness in people's hearts when they are full of bad and wicked thoughts and will not love Him, so He said; "I am the light of the world," and then He told them that if they loved Him they should not "walk in darkness." That is they should want to do right and Jesus would tell them how.

You know how people stumble when they try to walk with their eyes shut; and what scrawly kind of marks you make if you try to write your name without your eyes open. But as soon as you open your eyes and there is light the walking and writing is as easy as anything. So if Jesus is in our hearts it is light there, and easy to be good.

Some little boys and girls have so much of Jesus' light in their hearts they are like sunshine themselves. They do

not pout or cry, and are just ready to laugh all the time. It is easy for them to be helpful to mother or jolly and cheerful with baby brother. They want to do things for folks, so folks call them little sunbeams.

Are you a little sunbeam?

THE MAN WHO'S AFRAID

I've paid close heed to the ways of men,
I've observed what the world calls luck,
I have silently marveled, now and then,
At the potent power of pluck;
And this as a bit of truth I hail,
A sentence that's worth one's heed;
The man who is always afraid he'll fail
Doesn't stand much show to succeed!
—Roy Farrell Greene in "Success."

A CHANCE TO LAUGH

Jones was on his last legs. In fact, it was a matter of but a few days for him, so he sent for three ministers—a Presbyterian, a Methodist and a Jewish rabbi, and told them if they put \$100 in his coffin he would leave each \$5,000 in his will. He died shortly after, and the day after he was buried the Methodist minister met the Presbyterian and asked him if he had put his \$100 in the casket. "I did," said the Presbyterian minister.

"In what form did you put it in?" asked the Methodist minister.

"In five twenty-dollar gold pieces."

"Well, you'll get your \$5,000."

"How did you put yours in?"

"I put in a crisp, new \$100 bill."

"Well, you get your \$5,000, too."

Just then they saw the rabbi cross the street and they called him over and asked him in what form he had put his \$100 in the casket.

"I put in my check for \$300 and took out the change."

SHIFT

If Your Food Fails to Sustain You,
Change.

One sort of diet may make a person despondent, depressed and blue and a change to the kind of food the body demands will change the whole thing.

A young woman from Phil. says:

"For several years I kept in a run-down miserable sort of condition, was depressed and apprehensive of trouble. I lost flesh in a distressing way and seemed in a perpetual sort of dreamy nightmare. No one serious disease showed, but the 'all-over' sickness was enough.

"Finally between the doctor and Father I was put on Grape-Nuts and cream as it was decided I must have nourishing food that the body could make use of.

"The wonderful change that came over me was not, like Jonah's gourd, the growth of a single night, and yet it came with a rapidity that astonished me. During the first week I gained several pounds in weight, my spirits improved, and the world began to look brighter and more worth while. And this has continued steadily, till now, after the use of Grape-Nuts for only a few weeks, I am perfectly well, feel splendidly, take a lively interest in everything, and am a changed person in every way." Name given by Postum Co., Battle Creek, Mich. There's a reason.

One of the Foremost Churches of Kentucky

FIRST CHRISTIAN CHURCH, FRANKFORT

The Christian Church in Frankfort came into existence December 2, 1832, organized by Elder John T. Johnson of Georgetown, and Elder Philip S. Fall. The charter members were seven, viz.: P. S. Fall, Ambrose Dudley, Eliza G. Dudley, Elizabeth Bacon, Elias B. Myers, O. L. Leonard. The beginning, indeed, was "small," but

Coranelle C. Darsie

spot. The regular meetings were next held in Skyron's ball-room, where the echoes of the midnight revelry of the gay dancing crowd, departing from the scene late on Saturday night, had but barely ceased to resound, when the worshipers came to make the same walls answer to their sweet and holy songs of praise and love. Those were joyous meetings in that early day of fervent faith and burning zeal, when, as of old, the little company of Disciples met in a "large upper room." The church continued to meet there for the space of three years, when it secured a room in the brick seminary on the Public Square, immediately east of the State House. This room was pleasantly and comfortably furnished by the congregation, and occupied as its religious home till the old seminary was torn down under direction of the Governor in the year 1837, after an occupancy of two years.

Thrown thus entirely out of a meeting place, unable to rent another that would be suitable, and unable to command sufficient means to build, the church for a time discontinued its regular meetings. After a few months, however, at the suggestion and invitation of Brother John L. Moore, then a friendly outsider, but soon to be identified with the church as an active and efficient member, his private house was used for a meeting-place, and from that time onward, for eighteen months, the meetings were held "from house to house." The old members of the church speak with delight of the sweet enjoyableness of the meetings thus held, and the record shows that many valuable additions were made during this period.

From private houses the meetings were taken to the new court-house, which was reluctantly granted for the purpose after several urgent applications, where they were held from June, 1840, to May 1842.

In the meantime, the church having grown to a size and strength sufficient, and feeling keenly the need of a permanent house of worship, proceeded to the purchase of a lot and the erection of a building, which for the first time was occupied in May, 1842. Brother Fall preaching as the opening sermon a profound and con-



Audience Room, Frankfort Christian Church.

the "latter end" has greatly increased, and shall increase, let us hope, yet more and more. It was in truth but a "handful of corn in the earth upon the top of the mountains," but already has been fulfilled the promise that "the fruit thereof shall shake like Lebanon." They began with what Brother Fall says was a "good nucleus," and the number seven, which denotes perfection, omened success.

This church owes its existence, under God, more to our venerable Brother Fall than to any one else. He came to the community from Nashville, Tenn., where he had been preaching for the five years preceding, in the year 1831, and immediately began preaching the Ancient Gospel in the city and vicinity, and having learned of the desire of the few Disciples then living here to become a Church of Christ, held several preliminary meetings of consultation with them; and finally, as already stated, effected the organization. Previous to this time, occasional visits were made to Frankfort by different pioneers of our then new religious movement, which did much to prepare the material and open the way for the establishment of the church. Prominent among these visits was that of Elder John Smith, that quaint, original, humorous and powerful preacher of whom a thousand pithy anecdotes yet float around in all the regions of his multitudinous labors. His personality, in some measure, had its influence on the early history of the church. For the history of any great work is, for the most part, the record of the lives of the great men engaged in it, and the Frankfort Church has not been denied her share.

The organization of the church was effected in the old court-house, where for a short time the first regular meetings were held—a building which stood on the southeast corner of the Capitol Square, but has since given place to the grassy turf and the shady grove which now cover the



First Christian Church, Frankfort, Ky.

vincing discourse on the inclusive question, "Does the present exhibition of the Christian religion answer those ends for which that religion was given to man?" This church building,

Undertaking Larger Things in the Master's Name

which was considered of no mean pretensions for that day, after an occupancy of nearly thirty years, was, on the night of November 3, 1870, consumed by the devouring flames. Nearly two years the ashes lay untouched; the congregation, homeless and shepherdless, was scattered and discouraged, meeting in the court-house in small numbers and much irregularity, when, by the kindness and liberality of a sister, of the monument of whose noble life and unostentatious beneficence it is but a small part, the congregation was presented, August 11, 1872, with the complete and beautiful structure in which it meets to this day. Brother Isaac Errett made the presentation speech, and preached the dedication sermon.

From the organization of the church till the year 1857, a period of twenty-five years, the only elder of this church and its only regular pastor and teacher was Brother P. S. Fall. During this time, for short periods of a year or less, various preachers were employed for one or two Sundays a month, but these aside, the great burden of the necessary edification of the church fell upon the shoulders of Brother Fall, for which he received and desired to receive no compensation whatever during the whole term of his long service. When in the fall of 1857 he bade farewell to Frankfort to make the city of Nashville his home for the next twenty years, he left behind him a work, the naked statement of the results of which was the reception into membership of 221 persons, of whom 83 were by baptism, the last year of his work being the most successful of all.

Brother W. T. Moore followed Brother Fall as pastor, beginning his labors October 1, 1858, and continuing them a little over five years. The church prospered greatly in his hands, and gathered into its membership in all 96 persons, 44 of them by confession and baptism. Failing health requiring for him a season of rest, he resigned the position February 10, 1864.

Brother S. W. Crutcher succeeded him in labors beginning January 1, 1865, and continued one year. During his stay there were 25 additions.

Brother T. N. Arnold followed, preaching about eighteen months from the first of March, 1866, but the numerical results of whose labors I have not obtained.

Brother Aylett Raines was the next preacher, supplying an interim of six months in 1868, and another of five months the following year, and during the whole time of whose stay the church received thirty additions to its membership.

Brother J. L. T. Holland preached for the church next, his term of service lasting only seven months, and ending June 20, 1869. After him, in a second term of service, came Brother Arnold, who engaged to preach for the year 1870, but whose term of service was cut short by the fire of November 31, which destroyed the church building. A vacancy of over two years intervened between the cessation of his labors and the coming of his successor, Brother B. B. Tyler, who

entered on his work January 5, 1873.

Brother Tyler began under the favoring auspices of a reorganization of the church, and its entrance into the new house of worship. The stamp of his power and the savor of his influence yet

rank of missionary workers, supporting her own missionary in the Home and in the Foreign field—E. W. Darst, Berkeley, Cal., and Dr. W. E. Macklin, Nankin, China.

The Frankfort Church Named Loan Fund also stands to her credit. She contributes regularly to Ministerial Relief. The Sunday School and Endeavor Society are also in line with their missionary offerings. In short, this church is now one of those which can be counted upon whenever there is work to be done.

Greatly has the church been blest in the coming of Brother Darsie's successor, Brother C. R. Hudson of Franklin, Ind., a young man thoroughly alive to all that constitutes a Christian church in the true sense. His ministry began the first of January, 1905, and until the present time the record of his work would do credit to a much longer period of time. Eighty-one persons have been received into the church, and the power of his consecrated effort has been felt in all his work. Especially in the missionary offerings, and it is his earnest desire to bring the Home offering up and make it equal to the Foreign. In this, he has the hearty co-operation of the church, and with the blessing of God, he has every assurance that the work will go forward towards greater and grander things in the future.

In closing this little sketch, I make use of these words taken from Brother Darsie's twenty-fifth anniversary sermon:

"Let us to-day set up our monumental Ebenezer, and say 'Hitherto hath the Lord helped us.' Inspired by the mercy of God to us in the past, let us bravely turn our faces to the future. Let us be assured that the mighty Arm which never yet has failed us, never will fail us. May we all lean trustingly upon it, and may we all lift our faces to His face and say:

"Lead on, Almighty Lord
Lead on to victory.
Encouraged by thy bright reward,
With joy we'll follow Thee."

Rev. C. R. Hudson, Pastor.

linger among the members of this congregation, and his stay in Frankfort was one of the most profitable and pleasant they have ever enjoyed. For a little over three years he did the work of a faithful pastor, making full proof of his ministry in the growth of the membership in grace and knowledge, and in its numerical enlargement by the addition of 101 persons, 48 of whom were received by primary obedience.

After his departure, for a brief interval of several months, the pulpit was filled by Brother L. N. Early.

September 7, 1876, Brother George Darsie began his work with the church, and with one year's absence in Boston, from December, 1886, to December, 1887, served it most faithfully until his death in July, 1904.

That this pastor was a happy and prosperous one, its length of over twenty-seven and one-half years will testify better than words. The church went steadily forward; 1,325 persons were received into its fellowship. Advance along missionary lines was instituted. At the time of Brother Darsie's coming to Frankfort, the offerings amounted to little or nothing, but that was not unusual in our churches in those days; the missionary conscience of our brotherhood has had its awakening since; little by little, the indifference and opposition were overcome, the effort was not only faithful, but most persistent until the end. The result is well known. The Frankfort church is now in the front

WHAT KENTUCKY WORKERS ARE DOING.

(Concluded from page 1137.)

matter for fifty years in June has determined to attend to it now. We hope that this tribe may greatly increase.

November Belongs to State Missions.—When this date was agreed upon it was expected that no other interest should be presented to the brotherhood in November. We need to place such emphasis upon this fundamental work as will give it new life and vigor. Let us in our state make it: "Greater Kentucky Missions."

Sulphur, Ky., Nov. 2, 1905.



AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

LESSON 48, FOR NOV. 26, 1905.

The Trial and Condemnation of Jesus. Mt. 26:57-27:31.

The accounts which have been preserved in the Gospels of the rapid series of events concluding with the formal condemnation of Jesus to death by crucifixion raise many puzzling questions to the harmonist, but agree in certain outstanding representations. They all lay stress upon the haste with which Jesus was brought to trial, the unscrupulousness of his foes, their vengeful and violent attitude toward him and his complete self-mastery. The tables were turned in every instance. Jesus was the real judge; instinctively priests and governor alike admitted it. The victory of the hierarchy was a barren one, quite unsatisfying to them. The condemnation of the Roman governor was by his own admission a concession to the clamor of the mob, unwarranted by any recognizable standard of legal procedure. The only way of accomplishing the cruel deed on which the leaders had set their hearts was by over-riding their own canons of law or even of natural justice.

Jesus was hurried away from the garden by his captors to those who had instigated his arrest and were eagerly waiting the outcome. The fourth Gospel declares that he was first taken to Annas, the true leader of Jewish opinion and probable director of operations, a priest, who though deposed from the high-priesthood, retained its actual powers through the successive appointment of his relatives. Not improbably his house and that of Caiaphas, the high priest de jure, were the same.

There was from the Sanhedrin's point of view every reason for haste in dealing with Jesus. They feared a rallying of his friends and were therefore unwilling to put him in custody during the feast days. But long-observed custom forbade an execution during them. Hence the greatest speed was necessary in securing his death or at least his imprisonment by the Roman before they began.

Nothing seems more curious than the mingling of the legal and unjustifiable in the Jewish trial of Jesus. The council did not scruple to meet at an unusual hour nor to make use of witnesses who were wholly inept. On the other hand, they were not willing to condemn Jesus on the testimony of one witness nor did any one deliberately

heart of Peter and he rushed away from those searching, reproachful eyes. John apparently remained openly loyal to Jesus although he could do nothing for him except to give him the comfort of his loving presence.

While Jesus was being detained until he could be brought before the procurator the servants of the palace were permitted to do with him as they would. Blindfolding him they amused themselves by striking him in the face and asking him to indicate his assailant. Even if the Sanhedrists took no part in the outrage, they rejoiced in every new humiliation.

At a very early hour Jesus was led away to the palace of Herod. Into it the leaders would not go, but sent Jesus by the hand of some agent into the presence of Pilate, the procurator. They had condemned him on the charge of blasphemy; they altered the charge before Pilate to one of high treason. This new charge clearly revealed their determination to put him to death at whatever cost of perjury or baseness. Only a few days before, in the presence of some of them, Jesus had upheld the right of Caesar to demand tribute. Had the charge been true, Jesus would have been the idol of the Jewish people. Pilate gave it little credit, apparently, yet he could not wholly ignore a charge so serious. He prepared at once to examine into the matter.

What an unveiling of genuine character there was that morning! Each personality before the calm gaze of Jesus stood forth in its reality. Peter realized his disloyalty, Judas the black infamy of his deed. The Pharisees and priests gave open expression to their passionate hatred of the quiet, self-contained prisoner whom they could fester but never crush. Pilate, the practical man of the world, astute in judgment, swift to catch the insincerity of their accusations, was still a man of expedients, a trimmer, one who valued his own ease and welfare beyond any desire to do justice. He saw clearly what was his proper decision, but he proposed to do what was best for himself. Of Herod even less can be said. The contempt of Jesus for that wholly corrupt ruler was beyond words.

The trials before Pilate were really a farce. The Jewish rulers knew their man and that they could coerce him into condemning Jesus. He deluded himself for awhile by the thought that he could execute his own will, but he dared not use decisive measures. We are almost led to pity his indecision, at one time offering to compromise by scourging Jesus severely and letting him go, at another trying to argue with the mob which confronted him, and finally proposing to release Jesus as a Pass-over prisoner. He was outgeneraled and humiliated by the triumphant Sanhedrists, who compelled him by threats which he dared not disregard to pronounce the desired sentence.

The trial of Jesus was a travesty on justice. Three times Pilate declared him innocent. He went to his death without a stain. His enemies were humiliated; their vindictiveness only served to set forth more clearly his dignity and purity and innocence.

Human selfishness crucified Jesus and is crucifying him afresh to-day. Whoever seeks to order his religious life after standards which are his own and yet claims to be a disciple of Jesus is perilously near the sin of Judas and the hierarchy.

CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

MEDICAL MISSIONS AT HOME AND ABROAD.

Topic Nov. 19th: Mark 1:29-34.

In W. Douglas Mackenzie's volume, "Christianity and the Progress of Man," I find this tribute to the influences of the missionaries upon the home life of the people of India, and which is made possible largely through the skill and devotion of the medical missionaries: "In India momentous results are following the exertions which are being made to extend Zenana work. Leading Indians see the significance of this. They feel that through the home the missionary is con-

quering India. And yet, because the women medical missionaries bring their skill to bear upon the sufferings and diseases of the women in their homes, they are unwilling to shut their doors against them. Some of the more far-sighted of the educated Hindus have openly acknowledged that through their influence upon the home life these Christian missionaries have at last captured the stronghold of the ancient Indian faith and civilization. Travelers like Miss Gordon Cumming, who have gone to the South Seas and watched the manner of life of the natives in the islands, like Fiji, which have been most profoundly affected by Christianity, express their amazement at the transformations of the home life. The houses have more than one room; the father and mother are faithful to one another, train their children in the Christian faith, maintain daily family worship, filling the villages at even-tide with songs of praise. And these people were, many of them, cannibals not many years ago." The Great Physician of the bodies as well as of the souls of men has done this, largely through the influences of medical missions.

The following illustrations of the work of medical missions are from the Christian Endeavor World of November 2:

A remark of a native of India shows the quiet power of medical missions. He said: "We are not afraid of your books, for we need not read them; we are not afraid of your schools, for we need not send our children to them; we are not afraid of your preaching, for we need not listen; but your zenana workers get at our homes, and your doctors get at our hearts, and when you have got our homes and our hearts, you have got all."

The recent opening of the Paoting-fu Hospital, China, was attended by all the leading officials, and about 1,700 other persons. Here is a sample of the day's work of the physician in charge: A visit to the sick at the Provincial College, then to the mother of an army officer in the city; returning, performed an operation for cataract on a patient sixty years of age; then attended station meeting. Returning to the hospital, removed a large cyst from a man's face, swinging from a cavity in the upper jaw. Followed with a reading up of the case at home, while eating lunch. After lunch visited the Woman's Hospital to remove a tumor from a six-months-old babe. Proceeded thence to a clinic, on which a beginning had been made by the native doctor, operating upon two cases which had defied the army surgeon. After dinner, darkness having come, went to attend to a man who had been run over by a heavy cart.

A young priest of Laos was brought to the Chiang Mai Hospital last year. Owing to the crowded condition of the hospital he was put into the children's ward, where the walls are covered with large Scripture pictures, contributed by a Sabbath school in Omaha. The young man was a great sufferer, but during the weary hours he became greatly interested in the pictures, which made a powerful impression upon his mind. He finally determined to give up his priestly office and become a Christian, and died with a clear trust in his Savior.

Medical work in Japan has opened the way for charitable work. From the statistics of Dr. J. H. Pettie, we see that the Christians of Japan have thirty-one orphanages, four homes for discharged prisoners, three blind asylums, three leper hospitals, two homes for the aged, five schools for the Ainos, four free kindergartens, ten industrial schools, ten other schools for the poor, ten boarding-houses for students, and fourteen hospitals. That is to say, a fraction, one-two-hundred-and-fiftieth part of the population of the empire, support about one-fourth of the organized benevolence of the land, and that fraction of people consists of the Christians.

The medical missionary's work on the island of Porto Rico has been particularly blessed. In some districts the missionary has had a daily clinic where he has treated more than two hundred patients and been obliged to turn away others. One must see with his own eyes the crowds of patients waiting at the door of the hospital and at the medical missionary's dispensary to appreciate the wonderful opportunity for service Christ has placed in the hands of these

soon to be accomplished ready impact that before long they would be at the bar of judgment, not he.

This infuriated and perhaps actually shocked the members of the Sanhedrin. They themselves became the legal witnesses and united in pronouncing the sentence of condemnation. It may be questioned whether the declaration by itself would have seemed blasphemous, had its meaning not been made clear by the things which Jesus had said and done before. He not only declared himself to be the Messiah, but likewise that his idea of the Messiah and his work was like that of God.

Other trials were going on in the open court that night. Peter and John were being tested. Peter had no thought of denying his Lord. He spoke with the sudden impulse to self-preservation so natural to every one. It was the sorrowful yet tender look of the Master that went to the really loyal

servants of his. It was a rare privilege to go with the doctors to the "shacks" in the poorer districts of city and country, and see them ministering to their out-patients, carrying comfort and healing and the gospel.—John Willis Baer.

During the earthquake dispensary service at Ogaki, Japan, a surgical operation had just been performed, when, as the surgeon was finishing a delicate part of the work, a seismic shock occurred so strong as to threaten to bring down the already shattered building upon their heads. A general rush for the door of the clinic room at once took place among such patients as could walk, and their friends; but not a native assistant or a nurse moved from her post. Bracing themselves to meet the shock, they stood bravely at their work, each performing her duty, and the operation was completed and the patient saved.

The PRAYER MEETING

By SILAS JONES

HOW TO GET GOOD OUT OF THE BIBLE.

Topic, Nov. 22: Ps. 119:11, 97-104; Mt. 4:4, 7, 10; 2 Tim. 2:14-17.

The first thing to be said on the question of getting good out of the Bible is that the Bible must be studied. It is the one book of our faith which we cannot afford to neglect. Other books ought to be read. We ought to listen to the preaching of the Gospel and we ought to read the religious papers. But these cannot take the place of the Bible. In it the eternal principles of righteousness are so stated that we need not misunderstand them. In it are instructions that will enable us to deal honestly with men and walk humbly before God.

There should be a definite portion of time set apart for the study of the Bible. The successful merchant knows when he is to give attention to important matters of business. He would not be successful if he carefully arranged his program so as to have a time for every kind of amusement, in which he delighted, but no time for his business. But some disciples of Christ expect to be able to know the Bible even if they have no period of time set apart to study it. Their expectation is vain. The best results will be obtained only when there is regular study.

Again, Bible study is not for one period of life alone. The child, the youth, and the man should give attention to it. It is not uncommon to hear men speak lightly of the ideals that inspired their youth. One reason for this is that they have ceased to think upon the great subjects that parents and teachers kept before their minds in youth. They imagine they have grown wise when in reality they have forgotten the most important truth they ever knew. If men in business and politics would read in the Bible, "Thou shalt not steal," and would ponder the meaning of the words, there would not be so many scandals to disgrace our nation.

The spirit of Bible study should be earnest. Here is a book that has been studied by millions of earth's best men and women. They have derived from it principles that have guided them in the most trying hours of their lives. Its promises have given them courage in the day of battle and comfort in the hour of death. We ought not to read carelessly such a book. Further, when we discover that this book has for us a message from God, we are the veriest triflers if we treat it with levity. We are bound to get all possible information concerning the meaning of our lives. The Bible strives to give the most important information accessible to man concerning his duties and destiny. We ought therefore to give earnest heed to the things written therein.

The spirit of Bible Study is prayerful. John E. Mott writes: "George Muller, in writing of his experience in Bible study, says: 'Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. From that time I became a lover of the Word of God.' Does he mean that he learned more facts in three hours than in years before? No; he means that he spent enough time with the light of God's presence shed upon the word to have revealed to him a secret which in turn unlocked other secrets, and thus to have opened before him a whole vista of truth. Many times we need to turn from the sacred pages with this prayer: 'Open thou mine eyes that I may behold wondrous things out of thy law.'"

There is little advantage in reading the Bible unless we are doers of the word. The prophets and the Lord himself will be the mere reader as those that have a pleasant

song to sing, and they will be nothing more. He that reads the word and does it not is in no way better than he that hears it and does it not.

OUR CHICAGO MINISTERS

The following is a corrected roll of our Chicago ministers with their addresses, prepared by Guy Hoover, Secretary of the City Ministerial Association:

- Ames, E. S., 5520 Madison Ave., pastor Hyde Park Church.
Butler, T. D., 311 No. Pine St., Austin, supply.
Buckner, P. Griffith, Harvey, III., pastor Harvey Church.
Black, W. F., 322 37th St., pastor Central Church.
Brown, M. T., 2918 State St., pastor South Side Colored Church.
Campbell, A. T., 1527 W. Adams St., pastor Monroe Street Church.
Campbell, Geo. A., 5815 Superior St., pastor Austin Church.
Darsie, S. L., 855 W. Adams St., pastor Jackson Blvd. Church.
Findley, J. F., 152 S. D. Hall, U. of C., pastor Ashland Ave. Church.
Fortune, A. W., 995 W. Congress St., Assistant pastor Metropolitan Church.
Gates, Prof. Errett, 5338 Madison Ave., Secretary Disciples' Divinity House.
Handley, R. L., 140 S. D. Hall, U. of C., Assistant First Church.
Henry, A. E., 70 M. D. Hall, U. of C., pastor West End Church.
Hoover, Guy, 11915 Lowe Ave., West Pullman, Chicago, pastor West Pullman Church.
Hall, Geo. F., 2410 No. Hermitage Ave., pastor Bush Temple.
Holst, Barton, 1219 Wilton St., representative Kendall Street Church.
Hester, J. G., 4240 Langley Ave., supply.
Larrabee, A., 897 No. Talman Ave., Cor. Secretary Chicago Missionary Society.
McGahan, Mrs. F., 1145 Garfield Blvd., representative Garfield Blvd. Church.
McCartney, J. H., 5711 Madison Ave., supply.
Marshall, Jno. W., 6356 Eggleston Ave., evangelist.
Ott, Edward A., 1362 Jackson Blvd., President Ott Schools of Expression and platform lecturer.
Rothenberger, W. F., 140 S.D. Hall, U. of C., pastor Irving Church.
Read, T. L., 8945 Exchange Ave., South Chicago, pastor South Chicago Church.
Scoville, Chas. Reign, 1 Campbell Park, pastor Metropolitan Church.
Shaw, W. F., 354 Racine Ave., pastor North Side Church.
Sundell, Miss Mary, 981 No. Western Ave., Sunday School Evangelist C. C. M. S.
Tucker, Harry E., 11541 Euclid Ave., Chicago Heights, Ill., pastor Chicago Heights Church.
Tyrrell, Frank G., 5344 Greenwood Ave., supply and lecturer with Redpath Lyceum Bureau.
Waite, Claire L., 1401 Ogden Ave., pastor Douglas Park Church.
Willett, Herbert L., 389 E. 56th St., pastor First Church, Dean Disciples' Divinity House, Editor of the Christian Century.
White, A. J., 233 Oakley Blvd., Pastor Maywood and Humboldt Park Churches.
Ward, W. D., 1021 Asbury Ave., Evanston, Ill., Pastor Evanston Church.
Young, Chas. A., 5641 Madison Ave., supply, Managing Editor of the Christian Century.

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INTERCHURCH CONFERENCE ON FEDERATION.

(Concluded from page 1135.)

Young, of "The Christian Century." It has been clearly understood that the delegates can act only in an advisory capacity. None have been intrusted with authority to take any action binding upon the denominations which they represent. They can only recommend to their respective organizations for consideration whatever resolutions or plans may be the outcome of the conference. It need hardly be stated that no effort of any kind will be made to eliminate denominational lines. There is no intention to interfere with the autonomy of any church. The purpose is to bring about not a combination of churches but an increased and more vital co-operation in the religious interests which the churches represent and conserve. Neither will the conference have any theological question as such discussed. The purpose is not creedal or theological, but practical. The full proceedings will be awaited with interest.

Dedication at Athens, West Virginia.

The church at Athens, West Virginia, has just completed, paid for and dedicated a new and beautiful house of worship. At their invitation we were with them on the happy occasion of its formal opening and dedication; and to preach the sermon and raise the money to pay all debts. Athens is the seat of the State Normal College of West Virginia; thus making it an important place for a church where the hundreds of young men and women who attend the college can hear the Gospel, and take it with them as they enter the active duties of life. The mountain country around Athens is exceedingly beautiful.

L. L. Carpenter.

Wabash, Ind.

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Quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

Maysville, Ky., is without a preacher. J. A. Holton is holding a successful meeting at St. Matthews, Ky.

W. B. Wright of Central City, Ky., is in a good meeting at Beaver Dam.

Jo. Severance has been called to preach for the church at Morehead, Ky.

Thad. S. Tinsley of the Clifton church is at Union City, Tenn., in a good meeting.

C. W. Barnes has resigned at Tolesboro, Ky., to take effect the first of the year.

Miss Edna K. Sallee is soon to locate at Cannel City, Ky., in social settlement work.

The South Broadway Church, Denver, is in a meeting conducted by Homer T. Wilson.

S. Boyd White of Kentucky has taken charge of the work of the church at Mt. Healthy, O.

There have been 9 additions to the church at Wadsworth, O., during the last three weeks.

P. O. Updike held a short meeting with the church at Continental, O., the latter part of October.

Grant W. Speer of Hicksville, O., is assisting the church at New Philadelphia, O., in a meeting.

The church at Marshfield, O., is in a meeting with the pastor, H. F. Rector doing the preaching.

J. W. Darby of Toronto, O., has been extended a call to become pastor of the church at Hubbard, O.

H. K. Trickett has succeeded J. C. Todd at Monroe City, Mo. Bro. Todd is taking up studies in Union Seminary.

The Broadway, Louisville, Sunday school is making a fine growth this fall. Forrest Mosely is the superintendent.

W. S. Gamboe is doing a fine work at Ashland, Ky. The church there is in the best condition it has ever known.

E. M. Richmond, pastor at New London, Mo., is holding a meeting at Mt. Zion Church, near Hannibal, for C. A. Baird.

W. S. Willis has resigned at Ironton, Ohio, and will return to his native state, Kentucky. Some church should secure him.

Preparations are well under way for the largest observance of Boys' and Girls' Rally Day that Kentucky has ever seen.

H. D. C. MacLachlan is holding a meeting for H. H. Lloyd at La Grange, Ky. Good crowds and deep interest are reported.

P. R. Campbell has resigned the work at Bardstown, Ky. He has been preaching here half time with the aid of the State Board.

State missions had the right of way in Kentucky churches the first Sunday. A large increase is expected in the receipts from the churches.

W. H. Allen has resigned at Chestnut street, Lexington, to go to Marion, Ind. R. N. Simpson will succeed Bro. Allen at Chestnut street.

902 were in attendance at the Bible school rally Nov. 5, at the Miles avenue

church, Cleveland, O. The school usually has an attendance of 450 to 500.

J. W. Kerns of Monongahela, Pa., has accepted a call to the pastorate of the church at Massillon, O., and will begin his labors there sometime during the month.

The new church at Norwalk, O., had ten additions to the church recently in a meeting. Its first offering for Ohio Missions was \$31 on Nov. 5, with more to come.

D. S. Henkel of Harrisburg, Va., has accepted a call to the Newport News, 24th Street Church of Christ, and will begin the work there the first Lord's day in December.

The church at Pasadena continues to be ably served by Sumner T. Martin. Recently he took time to enter Northern California and held a meeting at Napa, with good results.

J. M. Elam of Carthage, Ill., closed a successful four weeks' meeting with J. M. Bailey at Frankfort, Mo., Oct. 29. This is a great church and capable of doing a great work.

R. M. Hopkins, state Bible school evangelist, is holding a series of institutes in western Kentucky, Cecelian, St. Charles, Earlinton and Madisonville will be included on the trip.

R. E. Stevens who supplied the pulpit of the church at Lakewood, O., during the summer has accepted a call to the churches at Adario and Clear Creek, O., and already began his work.

The Hazel Green church, Ky., wants a man to locate for all his time. This is a ripe harvest field because of the numbers of young people who come here from all over eastern Kentucky.

The C. E. Society of the church at Painesville, O., recently gave a banquet, at which about 120 were present. The society is doing good work and is working hard to increase its membership.

J. H. Hardin writes: "After Nov. 15 my office will be, 311 Century Building, Kansas City, Mo. Let all correspondence relative to Missouri Bible school work, or other matters be sent to above address."

A new work is being opened in Los Angeles City and E. H. Keller, who has so ably filled the Long Beach pulpit this summer, will be added to the already strong force of preachers in Los Angeles.

The churches of all denominations are holding a simultaneous revival in Hannibal, Mo., A. W. Taylor is assisting Levi Marshall in the effort. This fine old church will entertain the state convention next June.

The next missions' lectureship will be held at Canton University the middle of April. The Illinois Institute will meet at Arcola about the same time.

W. R. Walker of Killbuck, O., has been assisting the church at Cortland, O., in a meeting. There were 14 additions, 7 by baptism. The pastor, B. M. Derthick will assist Brother Walker in a meeting in December.

H. Elliott Ward has been employed by the Highland Park Church, California, to labor as pastor and preacher for a time. This is where his untiring services have been rewarded in the institution of a new congregation and the building of a house of worship.

D. N. Wetzel writes: "I have just returned from my old charge at Footville,

Wis., where I supplied five weeks for Bro. Chandler who has been quite ill. I don't believe that any minister returning to his old church ever received a more hearty welcome than they gave to myself and family.

But 39 per cent of the churches in Illinois, take the offering for foreign missions and the state is no exception to the rule. He who will solve the problem of awaking an interest among them will be blessed of many. There is no "Old Jerusalem Gospel" where the Savior's commission is forgotten.

E. A. Orr of Mankato, Minn., addressed the Mankato Ministers' Club recently on "The Second Coming of Christ." The address provoked animated but profitable discussion, as the speaker took the position that the old doctrines of Heaven and Hell had lost their power. Many questions were asked and answered during the discussion.

All school teachers as well as preachers and business men should give special attention to Father Crowley's book, the "Parochial School, A Curse to the Church and a Menace to the Nation." While he handles the subject without gloves, it is certainly a work which every person interested in the welfare of our land of the free and home of the brave should read.

Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weaknesses or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the Kidney nerve is strong and healthy the kidneys are strong and healthy. If the Kidney nerve goes wrong, you know it by the inevitable result—kidney trouble.

This tender nerve is only one of a great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerves." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat not the Kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative, (Tablets or Liquid). This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token"—an intended passport to good health. Both the book and the "Health Token" are free.

For the free book Book 1 on Dyspepsia, and the "Health To-Book 2 on the Heart, ken" you must add Book 3 on the Kidneys, dress Dr. Shoop, Box Book 4 for Women, 6592, Racine, Wis. State Book 5 for Men, which book you want, Book 6 on Rheumatism.

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R. P. Shephard is president of the County Sunday School Union in Los Angeles County, and enjoys the reputation of being a well informed Sunday School man, and also has the unique distinction of being called in from Pomona once a week to conduct a Sunday School Teachers' Union Meeting, which is largely attended.

Mrs. H. A. Wheeldon of Missoula, Mont., says: "Our church work here has been moving steadily forward, but just now we are feeling cast down over the resignation of our pastor, R. H. Sawyer. Bro. Sawyer has been called to take up the work at Carrollton, Mo. He expects to enter upon his new field of labor the 1st of December. We know our loss is his gain. Bro. Sawyer is a most able preacher and I feel he has a great future before him."

The church at Marion, Ohio, expects to occupy its new building about Jan. 1. The dedication will be followed by an evangelistic meeting conducted by J. W. Marshall. O. D. Maple, the pastor of the church writes: "One of the clear indications that a work is approved of God, is its success. From Nov. 15, 1903 (date of organization), to Jan., 1, 1905, the church received in cash \$2,876.30; the first three months in 1905 \$784.35 was realized; second three months (1905), \$1,040.55; the third quarter \$2,104.45, which was \$604.45 more than we set out to reach."

The annual report of the Albion church, Ill., C. C. Garrigues, minister, shows a membership of 258. Gains 26, losses by death 5, by removal 3. Membership of Bible school 150, average attendance 107. Money raised for all purposes \$1,897.31. Of this \$581.52 were for improvements and repairs, and \$231.27 for missions and benevolences. Every organized interest of the brotherhood was remembered. Bro. Garrigues begins his second year here with an increase in salary. The outlook is bright. Evangelistic services begin Dec. 3, with H. H. Saunders of Indiana assisting.

The congregation at Jacksonville, Ill., will move into its new edifice about March 1. C. C. Smith was with them Oct. 29, and was given a liberal offering for the work. Under the ministry of R. F. Thrapp, there are constant additions. The work of Guy B. Williamson, assistant pastor and musical director, is reaping good results. The Sunday school held a rally Oct. 29, with nearly five hundred present and \$96 collection. The second church (Colored) is also building a house of worship, aided by the other church. The new addition to the Old People's Home is also nearing completion.

Frederick F. Grim, former office editor of The Christian Century, writes: I am now located at Leaday, Texas, a new town on what was a large ranch. This section of the country has settled up quite rapidly in the last two years. We have organized The Leaday Christian Settlement. It is not a stock company, nor are we promoting any (Get-Rich-Quick-Scheme), on the other hand our purpose is to promote the religious, educational and social welfare of this community. Sister Lea and her daughter, Sister Padgett, gave in money and land to the value of twelve or fifteen thousand dollars to start the enterprise. You will understand something of our plans, when I tell you that we shall attempt to adapt the methods of the Institutional Church and Social Settlement to a rural community.

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have studied the life of Christ in the years, and will, if they keep on with way three times more in the next six to try the connected way in 1906. at the added interest and value of the can easily return to the International desired. This opportunity of trying alongside the INTERNATIONAL L doubtless be improved by many schools

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Mrs. Forehundred: "What was that awful yelping in the nursery just now?"

Maid: "The nurse just slapped one of your children."

Mrs. Forehundred: "O, I was afraid somebody had kicked Fido."—Baltimore American.

Is Cancer Increasing?

We hear of so many cases of Cancer nowadays that it seems reasonable to suppose the disease is increasing rapidly. This is true to a certain extent, but it must be borne in mind that we at the present day have a rapidly increasing population, better facilities for communication, and therefore, may learn of more people suffering. There is undoubtedly an hereditary predisposition to the disease. Dr. David M. Bye, the able Cancer specialist, of 400 N. Illinois St., Indianapolis, Indiana, who treats people by applying soothing, balmy oils, says, if people in whose family Cancer develops, would just use his blood treatment, the disease would be largely prevented and eventually stamped out. He has treated and cured many bad cases of Cancer, and in nearly every situation of the body. The remedy has stood the test and seems to meet all the requirements of a specific. (20)

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The first bottle will benefit. If not, the druggist will return your money.

Married.

Married, on Oct. 25, Miss Nell Barker of Rockland, Me., to Madison A. Hart of Fulton, Mo. For one or more years, Miss Barker was one of the faculty of William Wood's College, Fulton. She is a woman of strong mentality, refined, cultured, magnetic, possessing the qualities essential to render her a helpmate, in the highest sense.

Mr. Hart is the popular and efficient minister of the church at Fulton, Mo. He is an alumnus of Kentucky University, and was for a year, a student in Yale. The wedding occurred in the home of Miss Anna Goff, of Lexington, Ky., an intimate friend of the bride. There were present a few near friends and relations, beside some members of the faculties of Campbell-Hagerman College, Hamilton College and Kentucky University. The ceremony was performed by Joseph W. Hagin, of Covington, Ky., for four years the room-mate and intimate friend of Mr. Hart, while both were students in K. U.

Church Extension Receipts.

Comparative statement for October, 1904, and October, 1905:

	1904.	1905.
From churches.....	\$4,606.86	\$6,513.84
From individuals....	2,122.75	1,462.51
Gain		\$1,906.98
Loss		660.24

Total gain for October.....\$1,246.74

In October, 1904, there were 370 contributing churches and in October, 1905, there were 367. There were three less contributing churches this year than last, but the churches this year sent \$1,906.98 more. Many of our strongest city churches have not sent their offerings and multitudes that could send smaller amounts have had no fellowship in the annual offering. Many churches will lose partly finished buildings unless the churches will respond to this annual offering. A great brotherhood should never allow a newly occupied field to be lost for lack of a building. Remit to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

Tipp: "The bicycle school started with a good attendance."

Topp: "But I suppose the attendance fell off."—Christian Register.

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Sunday School Workers

WILL FIND

The BIBLICAL WORLD

for December especially useful. It will contain the following articles on The Life of Christ, the subject for study during the coming year:

Editorial: *Why Do We Study the Life of Jesus?*
Hobbs: *The Land of Jesus* (Illustrated).
Nash: *Jesus and Current Judaism*.
Bailey: *John the Baptist*.
Votaw: *Chronology of the Ministry of Jesus*.
Adeney: *Jesus' Thought About Himself*.
Mathews: *The Imitation of Jesus*.
Gates: *The Use of the Laboratory Method in Teaching the Life of Christ*.
Merrill: *How Shall We Teach the Infancy Stories?*
Baldwin: *How I Propose to Teach My Class in 1906*
Forbes: *How I Propose to Teach My Class in 1906*
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FROM THE FIELD

TELEGRAMS.

Canton, O., Nov. 12.—Forty to-day. Four hundred and seventy-eight to date. Continuing.—Welsheimer and Kendall.

Pittsburg, Pa., Nov. 12.—Twenty-six added to-day at the First Church, Wallace Tharp, pastor; 141 to date; 128 in eight days; one minister among them, making the fourth minister reached and brought into the church this year. Chas. Reign Scoville.

Lexington, Ky., Nov. 13.—Twenty added yesterday. One hundred and sixty-eight in twenty-one days. Broadway never had such a meeting, nor ever had such crowds. Small is a marvel of physical energy and delightful personality. Hackleman pleasing everybody. Continue.—Mark Collis, Minister.

Charlevoix, Pa., Nov. 14.—Clarence Mitchell is with us in our simultaneous revival. Whole town stirred. Many turned away at Sunday's services. Thirty-five to date. Twenty-three baptized. Hundreds signed a petition against the action of the Charlevoix School Board who have refused the Lord's prayer and sacred songs in the public schools.—H. G. Connelly, Minister.

Pittsburg, Nov. 14.—Reports to date: Several incomplete; others missing. Al-

legheeny First, 141; Observatory Hill, 10; Shady Avenue, 26; Bellevue, 23; Brad-dock, 7; Carnegie, 11; Grafton, 3; Home-stead, 67; McKees Rocks, 61; Belmar, 48; Central, 48; East End, 12; Fourth Church, 16; Herrons Hill, 8; Knoxville, 36; Squirrel Hill, 20; Turtle Creek, 16; Wilksburg, 42; Connelville, 70; Char-lerol, 14; Washington First, 51; Wash-ington Second, 4; Duquesne, 4; Cannons-burg, 4; Pittsburg First, 23; total, 774.—W. R. Warren, Secretary.

CHICAGO

Hyde Park.—Last Sunday was a great day for this church. One month ago an effort was begun to raise \$4,000 to pay the debt of \$2,000 on the building and to contribute that amount to the Disciples' Divinity House endowment. Subscriptions have been easily secured for \$5,000, \$2,750 of which will go to the church and the remainder to the Divinity House.

There have been twelve additions since October 1, among whom we are happy to have Brother Frank G. Tyrrell and family.

The publication of the Messenger, a monthly paper, has been heartily received by the members of the church and by many friends over the country.

North Side.—Two additions yesterday at regular services.

Metropolitan.—The interest in the

evangelistic meetings at the Metropolitan Church is increasing with every service. There have been fifteen additions during the past week, twelve upon confession of faith and three by statement. The audiences have been exceptionally large. Last night every seat was taken. It is a rare privilege to be able to work with a man like Bro. Idleman.—A. W. Fortune.

ILLINOIS.

Mattoon.—Our meeting is making great progress. Large crowds, deep interest and confessions at each service.—Jno. W. Marshall, Evangelist; O. E. Kelly, Pastor.

Toluca, Ill., Nov. 6, 1905.—Two more added to the church here yesterday. Offering for state mission postponed, because of rain and small attendance.—S. P. Telford, Pastor.

Chapin.—We closed a meeting here the 9th with 33 additions. Twenty-five confessions and eight otherwise. I did the preaching, and Miss Ida Simpson of Excelsior Springs, Mo., did the singing, and it was well done.—J. W. Porter.

H. F. Burns, pastor of the church at Peoria, led the devotional service at the Tuesday evening meeting of the state convention of the Anti-Saloon League which met at Peoria this week. I. N. McCash, formerly pastor of the University

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The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

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Place church, Des Moines, gave the principal address, speaking on the subject, "Civic Conscience."

Danville, Nov. 12.—Meeting at the First Church continues with increasing interest. Four confessions this Sunday morning; twenty-nine additions to date. Just beginning third week. J. H. Smart is a faithful, industrious pastor, doing an excellent work.—Frank G. Tyrrell.

The new field is promising. We commenced our work here last Lord's day—after a pastorate of two years at Peru, Ind.

The latter place is in need of a preacher applicants may address Leolin Moore, clerk, or Dr. A. A. Elkenburry, chairman of the board. Our Decatur address will be, 210 South Main street.—J. L. Thompson.

INDIANA.

Terre Haute.—There was one addition to the College Avenue Church to-day from the M. E. Church. This makes a gain of 75 per cent this year in our membership.—Leonard V. Barbre.

KANSAS.

Holsington.—One addition at our Sunday evening service, Oct. 29—a restoration.—F. M. McHale.

Iola.—We have begun our work as ministers of the Iola church with good prospects for a fruitful work. 3 ladies baptized last Sunday.—D. Y. Donaldson.

Council Grove.—The Updike and Webb meeting closed here last night with 15 accessions at the last meeting, making 54 in all. 41 baptisms, 7 by statement, and 6 by letter. Two came from Presbyterians, four from the M. E.'s, and two from the Anti's.—John Wesley.

Salina.—Some weeks ago Frank G. Tyrrell, gave a series of six lectures on "The Social Teachings of Jesus." The course was under the auspices of the Salina Ministerial Association. Three lectures were given in the Christian Church, one each in the Presbyterian and Methodist churches and the Opera house. The lectures were most valuable. They were masterful. They promote Christian Union.

I recently married a couple, then baptized them both within the hour.

Men and women are being added to the church.

The writer recently spent a few days in Denver, preaching Sunday morning for Bro. Craig in the Central. The Denver brethren are hard at work and are enthusiastic.—David H. Shields.

KENTUCKY.

Owensboro.—On last Sunday night we closed our meeting here with 51 additions, 36 baptisms, 2 from the Catholics, 4 from the Baptists, 2 from the Methodists, and the remainder by letter and statement. Considering that fact that there were 80 additions to the church in the meeting held last May, this is considered an unusually good showing. Bro. C. R. Hudson of Frankfort, Ky., did the preaching. The entire community accords his efforts highest praise. He preached the whole gospel without fear or favor, in love, and in a most beautiful way. We shall be delighted to have him with us again.

Bro. LeRoy St. John, of Terre Haute, Ind., had charge of the music. He was with us last spring and will come back to us next year. As a soloist and director he has few equals, to which he adds a delightful Christian character.—R. H. Crossfield.

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MISSOURI

Kansas City.—512 added in campaign in Greater Kansas City, to date. Several churches not in meetings.—Frank L. Bowen, Sec.

Kansas City.—The greatest meeting ever held in Kansas City, closed when Scoville and Smith left us for their Pittsburg campaign. A few lines are too inadequate for the story of this great victory. In a most conservative community there were 297 accessions to the church.—George H. Combs.

Mt. Green Mo.—Bro. Samuel Smith and wife of Greenfield held a two weeks' meeting at Willow Springs with 5 additions, 2 by letter, 2 by statement, 1 reclaimed. Bro. Smith is a strong gospel preacher and much good seed was sown from which we hope to reap a good harvest. I preached at Mt. View the sixth Lord's day in October, with 3 additions, 2 reclaimed, 1 confession. The home painted their house besides other improvements, since our meeting in September. They are at work in earnest. I begin a meeting at Seymour the 23d. Pray for me.—E. W. Wocum.

OHIO.

Alliance.—Had 91 accessions last year, 50 of them, baptisms. Raised \$4,525, almost \$13,000 in the 3 years I have been here. I am on my fourth year now. Audiences large.—A. B. Moore.

TENNESSEE.

Paris.—Have just closed a fine meeting. Bro. R. Lin Cove of Nashville, Tenn., did the preaching. House wouldn't hold the people. Church greatly aroused, and many reclaimed. Nine additions by baptism.—A. B. Reeves.

Deaths.

Died, Nov. 4, 1905, infant son of John H. and Grace (Saunders) Green, aged 10 weeks. Burial, Oakridge Cemetery, Chicago.

Notes from the Northwest.

We are now engaged in evangelistic meetings at Everett, Wash. Senator W. Doughty of Oregon leads the singing. Pastor O. W. McGaughey has a good field and is well installed in the hearts of his people.

Bro. Judson Brown has collected a membership of twenty-four at Snohomish, Wash., and is now their pastor.

The Western Washington convention held at Tacoma, October 25 and 26, was one of the best ever held in this state. The state workers now organize into two great bodies—Eastern Washington and Western Washington conventions.

Bro. W. F. Walden of Seattle and Bro. R. E. Dunlap of the same city were chosen as president and corresponding secretary of the new organization—the Western Washington Christian Missionary Society.

Bro. A. L. Chapman, recently called from Butte, Mont., to the First Church, Seattle, reports thirty-four additions to their membership since taking his new work.

HARVEY HAZEL.

Everett, Wash., Nov. 1, 1905.

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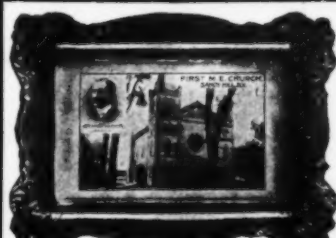
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Ohio Notes.

W. G. Walters has recently taken charge of the Ashland church, where B. C. Platt the great temperance leader formerly ministered.

A. E. Meek is at present in a meeting with the church at Blachleyville.

All the Christian and moral forces of the state are rejoicing over the victory of the Democratic reform candidate, John M. Pattison in the contest for the Governorship of Ohio. Gov. Herrick carried the state by 114,000 majority two year ago. The liquor dealers endorsed him for re-election and he was defeated by Mr. Pattison the Anti-Saloon League man. To-day the whisky men are cursing the preachers and the Anti-Saloon League for defeating Herrick—the man who tried to carry water on one shoulder and whisky on the other. Pattison's plurality over Herrick, 30,000. The newly elected Lieut.-Gov. Hon. Louis B. Houck,

The Christian Century

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE
PUBLISHED BY

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during his service as State Senator was the leader in temperance and reform work. A. E. Meek, Millwood, O.

First District (Ill.) Gleanings.

The writer has been making a tour of the First District (Ill.) visiting the churches and speaking each evening.

Twenty disciples have been found in Freeport. They are people of earnestness and ability and are deeply interested in seeing our plea presented in Freeport. They meet next week with the writer to discuss opening a mission.

The mission at Polo is prospering under the wise leadership of B. H. Sealock, who has rejected calls from strong churches to continue this work. They hope to have a permanent home soon. This will assist much in gaining the confidence of their city.

The church at Dixon begins a meeting soon with Harlow and son as evangelists. The pastor, J. F. Stone, has some unique advertising plans that he is putting into effect. The church is fully co-operating in all the arrangements and a good meeting is looked for.

The Whiteside county rally was held at Erie, Oct. 24-25. The attendance was small, but some addresses of merit were delivered. The Erie church has secured a pastor, G. W. Hughes, of Rochester, who will begin work in November.

The Tampico church has suffered a great blow in the loss of their pastor. They are seeking a neighboring church that will co-operate with them in supporting a minister. They hope to hold a meeting this fall, if some pastor of the district can be secured to hold it.

W. A. Green, of Rock Falls, goes to Kewanee in November. That church has not provided a successor yet, but are determined to find some one who will lead them on to victory. They have a man in view.

It is reported that the Fulton church has secured Roy Stauffer, of Pine Creek, to serve them for full time. V. F. Johnson, of Clinton, Iowa, has been visiting this church Sunday afternoons.

The Walnut church held a meeting recently with Evangelist Marshall assisting. He preached four weeks with sixteen additions. The pastor, F. A. Sword, then continued for one week more with sixteen more confessions. As a hundred have been added to the church during Brother Sword's ministry, this addition to the church is the more remarkable.

J. F. Smith has been induced to remain at New Bedford, where the church has made such large gains recently. They will hold another meeting with F. A. Sword, of Walnut, assisting. The meeting last winter was the best in point of numbers held in the district during the year.

The Rockford church is having the best attendance at its services that it has even enjoyed. The time seems ripe for a good ingathering.

A good interest is manifest all over the district in the cause of district and state missions. Larger apportionments have been given all the churches and they seem determined to raise them. This would mean great things for Northern Illinois.

Our ministerial force is equal to that of any part of the state. Sacrifices are being made that would do credit to any Christian worker. Northern Illinois will be surely taken by our message.

O. F. JORDAN,
First District Secretary.



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